

Christian Faith — and Life —

Combining the *ESSENTIALIST* and the *BIBLE CHAMPION*

Vol. 39

JULY, 1933

No. 7

Features

Our Parting Salutation

Frank J. Boyer

Our Magazine's Valedictory
Comments on an Amazing Book

Leander S. Keyser, M.A., D.D.

What is Genius?

Bishop H. M. DuBose, D.D., LL.D.

Christianity the Religion of Gladness
Christianity's Infallible Proof

C. H. Buchanan, D.D.

The Chronology of Genesis V and XI

James B. Tannehill, B.S.

The Gospel and Foreign Missions

George W. Ridout, D.D., F.R.G.S.

CHRISTIAN FAITH AND LIFE

Combining the Bible Champion and the Essentialist

CONTENTS—JULY, 1933

EDITORIAL

Our Parting Salutation— <i>Frank J. Boyer</i>	313
Our Magazine's Valedictory— <i>Leander S. Keyser, D.D.</i> ...	314
Faithful Witnessing— <i>A. Z. Conrad, Ph.D., D.D.</i>	315
An Answer Awaited— <i>Bishop H. M. DuBose, D.D., LL.D.</i> ...	316
A Sad Reality— <i>H. W. Magoun, Ph.D.</i>	316
Samson Agonistes Again— <i>Leander S. Keyser, M.A., D.D.</i> ...	317
What is Genius?— <i>Bishop H. M. DuBose, D.D., LL.D.</i>	318
Wheaton College— <i>Frank J. Boyer</i>	321
Giving the Gospel Wings.....	321
Thanks— <i>Frank J. Boyer</i>	321
Lost Out.....	322
Bernard Shaw's Criticism Answered.....	322

THE SANCTUARY

Founded Upon a Rock— <i>Professor R. H. Miller, D.D.</i>	323
The Incomparable Jewel— <i>E. W. Caswell, D.D.</i>	324
Spiritual Gravitation— <i>David James Burrell, D.D., LL.D.</i> ...	324
Seeking the Kingdom— <i>C. C. Albertson, D.D.</i>	325
Love Made the Supper— <i>Bishop W. A. Quayle, D.D.</i>	325
The Armour of God— <i>E. W. Caswell, D.D.</i>	326
Cheerful Funerals— <i>Charles M. Sheldon, D.D.</i>	326
Consecration.....	326

CURRENT RELIGIOUS THOUGHT

Christianity, the Religion of Gladness — <i>C. H. Buchanan, D.D.</i>	327
The Chronology of Genesis V and XI — <i>James B. Tannehill, B.S.</i>	331
Sentence Prayers.....	334
Christianity's Infallible Proof— <i>C. H. Buchanan, D.D.</i> ...	335
The Gospel and Foreign Missions— <i>George W. Ridout, D.D.</i> ...	339
The Gold in the Life of Martin Luther — <i>C. H. Buchanan, D.D.</i>	341
Christian Missions— <i>George W. Ridout, D.D., F.R.G.S.</i> ...	344
The Searcher of Hearts— <i>E. W. Caswell, D.D.</i>	345
Sorrows— <i>Russell H. Conwell, D.D.</i>	345
The Soul's Escape— <i>J. H. Jowett, D.D.</i>	346
Other-Worldliness— <i>David James Burrell, D.D., LL.D.</i> ...	346
Mountain Dwellers— <i>C. C. Albertson, D.D.</i>	347
The Pentecostal Gift— <i>E. W. Caswell, D.D.</i>	347
Companionship in Heaven— <i>David James Burrell, D.D.</i> ...	347
The Eternal Religion— <i>C. C. Albertson, D.D.</i>	348
The Song of the Vineyard— <i>David James Burrell, D.D.</i> ...	348
Aching of Unsatisfied Capacity— <i>J. H. Jowett, D.D.</i> ...	349
Creator, Revealer, Regenerator— <i>R. S. MacArthur, D.D.</i> ...	349
Because Ye Ask Not— <i>R. A. Torrey, D.D.</i>	350
The Hail of the Mariners— <i>E. W. Caswell, D.D.</i>	350
Transforming Duty Into Joy— <i>J. H. Jowett, D.D.</i>	351
The Rock that is Higher— <i>J. H. Jowett, D.D.</i>	351
The Ultimate Authority— <i>Bishop W. A. Quayle, D.D.</i> ...	352
Ahab's Harness— <i>David James Burrell, D.D., LL.D.</i> ...	352
His Cross— <i>Miss Josephine Rand</i>	353
Friendship— <i>Professor H. W. Magoun, Ph.D.</i>	353
Decision for Christ— <i>William Olney</i>	353

FOR YOUR SCRAP BOOK.....	354
--------------------------	-----

THE LIBRARY TABLE

Conducted by <i>Professor Leander S. Keyser, M.A., D.D.</i>	
Comments on an Amazing Book— <i>L. S. K.</i>	359
Reviews of Recent Books.....	362

PLEASE Do Not Fail to Notify us when you make a permanent change of address. And when you make a temporary change please make arrangements to forward CHRISTIAN FAITH AND LIFE or ask Postmaster to hold it for you. Help us save on unnecessary postage cost.

Christian Faith and Life

Published Monthly at \$2.00 the year
Canada \$2.25, Foreign \$2.35
Single Copy 20 Cents

Frank J. Boyer, Publisher
Editorial and Executive Offices:
111 N. 6th Street, Reading, Pa.

Frank J. Boyer
Managing Editor, Reading, Pa.

ASSOCIATE EDITORS

Leander S. Keyser, M.A., D.D.
A. Z. Conrad, Ph.D., D.D.
Bishop H. M. DuBose, D.D., LL.D.
L. W. Munhall, M.A., D.D.
Harold Paul Sloan, D.D., LL.D.

CONTRIBUTING EDITORS

Clarence True Wilson, D.D., LL.D.
Canon Dyson Hague, D.D.
Walter D. Buchanan, D.D., LL.D.
William Phillips Hall
Arthur I. Brown, M.D., C.M.
George McCready Price, M.A.
W. E. Biederwolf, D.D.
Charles Roads, D.D.
W. Maslin Frysinger, D.D.
William Powick, D.D.
C. H. Buchanan, D.D.
Henry J. Zelle, D.D.
Harold John Ockenga, B.A.
H. W. Bromley, M.A., D.D.

Entered at Reading, Pa. Postoffice as second-class matter, under the Act of March 3, 1879.

Important Instructions—Money Orders and Drafts should be made payable to Frank J. Boyer.

Change in Address—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

Expiration and Renewals—Your subscription is paid for to and including the month and year printed on your Address Label. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label.

Discontinuance—We find that the large majority of our subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary.

Collapse of Evolution

By DR. LUTHER T. TOWNSEND

Beautifully printed, bright, strong cover, 64 pages. Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give to your friends. Sent prepaid at prices named.

Price: 20c each; \$2.25 doz., \$17 per 100

Feathers for Shafts

Or Readings in the Book. By J. BERG ESENWEIN, Ph.D., Litt.D. Paper cover.

25 cents, postpaid

Choice Bible Readings by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—*Conference Herald*.

Pulpit Bible Reading

A study in Vocal Exegesis or the Art of Sacred Reading. Bound in neat white antique paper cover. Price 25 cents.

Bishop Vincent: It is full of wisdom.

Christian Advocate: The spirit of this treatise is kind, just and practical.

Religious Telescope: Hope all our pastors will procure a copy.

From the Pulpit to the Poorhouse

By Jay Benson Hamilton, D.D.
Cloth, \$1.00 edition,
Special, 60c, prepaid

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 5

By Wm. J. Stevenson, D.D., singularly original and suggestive; 60 full Sketches of Sermons. Price 50c

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket. 100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts. Price 50c

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D. Price 10c

TYPEWRITER RIBBONS

Ever Try Ours?

A \$1.00 Ribbon for 75c, Postpaid
any makes—Black or Black and Red. Try one

Christian Faith and Life

Bound volumes, Indexed, 1931, 1932, \$2.75

Worth While Pamphlets

CONSTRUCTIVE STUDIES IN MATTHEW, AND JOHN. Two paper bound vols. by Dr. Gregory. Special price, 35c each, prepaid—west of Miss. River, 40c. Both vols. of great value to ministers and students.

The Higher Criticism, Dr. Sharaton.... .20

The Higher Criticism, Dr. Bates05

Counterfeit Criticism of Scriptures..... .10

Letters on Higher Criticism, Dr. Ridout .10

Biblical Giving, Smith..... .05

Bible Champion Bound Volumes Indexed

Vols. 1918, 1919, 1920, 1921, each.....\$2.50

Vols. 1922, 1923, 1924, each..... 2.75

Vols. 1925, 1926, 1927, 1928, 1929, 1930,
each 2.75

All Prepaid. Uniform Silk Cloth Binding

Bound Homiletic Volumes For Ministers

Every volume contains an abundance of available material for pulpit preparation for Ordinary, and almost every conceivable Special Occasion, completely indexed. Nothing more helpful; nothing so inexpensive!

PREACHERS' ASSISTANT

Homiletic Magazine, bound in Silk Cloth, about 500 pages—of years 1900 and 1902, prepaid, \$2.75.

PREACHERS' MAGAZINE

Homiletical Magazine, bound uniformly in Silk Cloth, about 570 pages, 8 vols., between 1891 to 1901, prepaid, \$8.00; Single vol., \$1.25.

THE SERMONIZER

Homiletical Magazine, bound uniformly in Silk Cloth, 380 pp., 1915, prepaid, \$1.75.

THE SERMONIZER

In enlarged form, bound uniformly in Silk Cloth, about 475 pages, vol. 1917 or 1918, prepaid, \$2.25.

25c Religious Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets, more than 50c worth. Try one!

FRANK J. BOYER, Publisher, Reading, Pa.

A New Book by Rev. T. Richard Dunham
Foreword by William L. Pettigill, D.D.
It shows what **The Great Tribulation** is, when it will take place, whom it will effect, who will escape it, when it will end, and what the outcome will be. It is the most complete work on the subject we have found anywhere; very timely. Scriptural and as Dr. Pettigill says, "clear and convincing." 25c postpaid; five copies \$1.00.

THE writer of the article on chronology, in this issue of CHRISTIAN FAITH AND LIFE, is author of

This book is the most complete defense of the Bible, and especially of the book of Genesis, ever published in this country or elsewhere. It refutes all the criticisms, whether scientific, historic, geologic or higher critic, concerning the origin of man, ancient history, chronology of Genesis V and XI, prehistoric man, so-called glacial and cave man, age of Egypt and Babylonia, Noah's Flood, as well as every other criticism of Genesis that has been invented against this most ancient of all books.

Cloth-bound, 358 pages, has many maps, tables and geological outlines.

Sent Postpaid, for \$1.50

Address JAMES B. TANNEHILL
111 Roosevelt St., Bethesda, Md.

in nine colors

Lithographed on fine map

Cloth, in two sizes:

17x34 inches reduced from \$1.50 to \$1.00	
4x8 feet	\$40.00

See review on page 570 of Nov. issue of this magazine. Will make a valuable present.

Address Prof. Lewis H. Jamison
751 Olive Ave., Long Beach, Calif.

Largest stock in America. Over half a million THEOLOGICAL BOOKS. Classified by Subject. CATALOGS FREE. Correspondence and "Want Lists" invited.

Please mention Christian Faith and Life **80 & 84**
SCHULTE'S BOOK STORE **FOURTH AVE.**
NEW YORK CITY

Huntingdon, Pa.

**Christian—Accredited
Coeducational**

This is a good time to go to a good college to prepare for a life of service.

Strengthened Faculty—enlarged facilities — reduced expenses. Summer courses also in the beautiful Juniata environment.

Write for Catalog or further information to

Charles C. Ellis, Ph.D., D.D.
President

For
SYSTEMATIC
FILING
OF SERMONS

**STRONG KRAFT
PAPER STOCK**

Size of Envelope
6½ x 9½

Gives a Complete Record
of Preparation. Thousands
now in use held in High
Favor.

Price, \$1.25 per 100,
prepaid
Sample, 3 cents

[illegible]

FRANK J. BOYER, Publisher, Reading, Pa.

Anti-Evolution Books

The Collapse of Evolution; by Luther T. Townsend, D.D. 20c; \$17.00 per 100.

The author of this brochure gave trip-hammer blows to the theory of evolution. It is a book which everybody should read, whether he believes in evolution or not.

Weakness of Evolution; by W. M. Frysinger, D.D. \$1.00.

The author reasons that evolution "attempts the impossible," because it is an effort to "bring phsyic phenomena within the bounds of physical science."

Creation and Science; by Glen Gates Cole, D.Litt. \$1.75.

If you want to see how effectively the doctrine of special creations can be upheld by an appeal to facts and reason, get this book. At the same time the inadequacy of evolution is set forth.

Science versus Evolution; by Judge Sterling P. King, LL.B. \$1.00.

An incisively written book, showing conclusively that evolution is not entitled to the name of science. The author proves that one part of organic nature could not long exist without the other; therefore the doctrine of long ages of development would have been impossible.

Inspiration or Evolution; by Wm. B. Riley, D.D. \$1.50.

Dr. Riley proves that the Bible could not possibly have come by the pathway of evolution. Then he exposes the inadequacy of evolution from many other viewpoints.

The New Geology; Evolutionary Geology and the New Catastrophism; by George McCready Price, M.A. \$3.50 and \$1.85 respectively.

These two books deal with the geological phases of the problem, and show that the fossiliferous strata of the earth do not occur in the order required by evolution. Some vast cataclysm alone can account for these conditions.

After Its Kind; Byron C. Nelson, Th.M. \$1.50.

A thoroughly scientific and sane examination of the problem. The gist of the book is that species breed true to type; it must be so or organisms could not subsist. The author was once inclined to accept evolution, but further investigation released him from its tolls.

Christianity and False Evolutionism; by Alvin S. Zerbe, Ph.D., D.D. \$2.00.

Dr. Zerbe is thoroughly qualified to write on the subject. He has studied physical science deeply, and also other sciences of still greater importance in forming a world-view.

Evolution in a Nut Shell; by Alvin S. Zerbe, Ph.D., D.D. \$1.00.

This concise book tells us just what evolution is, and how inadequate it is to explain the varied phenomena of the cosmos.

Evolution in the Balances; Frank E. Allen. \$1.50
A very competent work, written in a terse and interesting style, with unanswerable arguments.

The Truth About Evolution; by William Schoeler. 75c.

A little book big with testimony to the truth, written in a terse and readable style; packed with reason and fact from beginning to end.

Reason and Evolution; by Geo. A. Zellers. \$1.50.

An author who summons the theory of evolution before the bar of reason and fact. Read the book and see how the theory fares.

The Phantom of Organic Evolution; by George McCready Price, M.A. \$1.50.

In this book Professor Price exposes the weakness of evolution from various standpoints.

God's Answer to Evolution; by Thomas Cary Johnson. \$1.00.

The thought moves on a high plane, showing that the only adequate explanation of the universe is the spiritual interpretation in connection with the physical.

The Case Against Evolution; by George Barry O'Toole, Ph.D., S.T.D. \$1.75.

This is perhaps the most technically scientific work against evolution that has thus far been published.

All sent prepaid. Address,

J. C. SPEER, Box 215, Tamaqua, Pa.

Dr. Keyser's New Book A Reasonable Faith

*A Book to Foster Belief and
Banish Doubt*

BY

LEANDER S. KEYSER, A.M., D.D.

*Professor Emeritus of Systematic
Theology in Hamma Divinity School,
Wittenberg College, Springfield, Ohio*

Dr. Keyser is a recognized authority on Christian Apologetics, and his work everywhere reflects the balanced, competent character of his mind. The book is of a definitely constructive type, and aims to set forth the "sweet reasonableness of the Gospel," and to show how New Testament doctrine can be upheld in the court of reason. Its Author is neither belligerent nor offensive, but is profoundly concerned to reach and appeal to those who desire to ponder calmly and deeply the rational claims of the Christian religion.

These chapters form the substance of addresses delivered by the author in many parts of the country at Summer Assemblies, Bible Conferences, Bible Institutes, Colleges and Schools of Theology. In all these places many requests were made for the lectures in book form. For this reason the author has felt encouraged to assemble them and present them to the public in this volume.

Price, \$1.50, prepaid

FRANK J. BOYER
Reading, Pa.

THE NATIONAL BIBLE INSTITUTE

340 West 55th Street, New York City

*A Christian Educational Foundation which aims to be as
direct and evangelical as Apostolic Christianity*

High Educational, Pedagogical, and Evangelistic Standards

Thorough Courses (1) for college graduates; (2) for high school graduates

I—Theological

III—Christian Education

II—Missionary

IV—Gospel Music

V—Christian Service Medical

Preparatory Courses for non-high school graduates

Tuition free; Co-educational; Interdenominational

Catalogue on request

DON O. SHELTON, LL.D.

President

B. ALLEN REED, A.B., S.T.B.

Director, Educational Department

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. \$3 a year

MELVIN GROVE KYLE

Moses and the Monuments: Light and Archaeology on Pentateuchal Times.

Stone Lectures, 1919. 300 pages, 12mo, cloth, \$2.15, postpaid.

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages, 8vo, cloth, \$2.15, postpaid.

The Problem of the Pentateuch. 300 pp. 8vo, cloth, \$2.15, postpaid.

HAROLD M. WIENER

Essays in Pentateuchal Criticism. 225 pages. 8vo, cloth, \$1.50, postpaid.

The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages. 8vo, 40 cents, postpaid.

The Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, \$2.00, postpaid.

The Wellhausen Critics in extremis.

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 6th Edition. 210 illustrations, 808 pages. 8vo, cloth, \$6.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, \$2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, \$2.00, postpaid.

BIBLIOTHECA SACRA CO., 616 N. Ave. West, Pittsburgh, Pa.

Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

Volume 39

JULY, 1933

Number 7

EDITORIAL

Our Parting Salutation

THE writer of this article engaged in the publishing business and undertook editorial supervision of homiletical literature—of magazines and books—at the age of nineteen years. The magazines he published and edited bore the titles of *Sermonizer*, *Preacher's Assistant*, *Bible Champion*, and *CHRISTIAN FAITH AND LIFE*. He never doubted he was called to engage in this field of service.

In these years he took over *Preacher's Magazine*, *Preacher's Illustrator*, *Bible Student and Teacher*, *Bible Champion*, *The Whiteden Fields*, *The Essentialist*, and *The Methodist*. On January first, 1931, the name of our magazine was changed from *Bible Champion* to *CHRISTIAN FAITH AND LIFE*.

In October, 1931, I discovered that the deficit for that year was so large, and the future outlook of the economic conditions seemed so unpromising, that I felt I could not provide for the accumulations of deficits for another year and that I was not justified in continuing beyond the December issue of that year.

It seemed only fair that I should make a frank statement of conditions to several of my Associate Editors. This I did. One of them, whose word I could not possibly doubt, offered to pledge himself to assume part of the deficit for 1931, and also pledged himself to find nine persons, I to be the tenth, to pro rata the 1932 deficit if I would continue. I accepted his offer in good faith. But my friend failed me and his unfulfilled pledges involved me in still deeper debt.

Within the last month I have again taken my Associate Editors and several of my friends into my confidence. One of these friends now writes me that he feels that if I

would write all of our subscribers I would be likely to get enough subscriptions from \$5.00 up to help out. He writes that, though he is in no position to do much himself he would yet be willing to do what he can if the publishing of *CHRISTIAN FAITH AND LIFE* will be continued. I submit this suggestion to our subscribers and invite correspondence and suggestions.

Having published and edited magazines for 53 years any one may readily understand what it means to me to suspend publication. At the age of 71 years I am still as active as ever and as was said of another, my "eye is not dim, nor my natural force abated."

Since 1918 I have not only given nearly all my time, services, office room, and supplies, without a penny of remuneration but, except for several contributions freely offered by several of my friends I have also paid all deficits, now aggregating about \$25,000.00. This has been my grateful contribution to a cause which to my mind is so essential.

To a number of us it seems nothing less than a calamity that a magazine which seems so much needed just now should suspend publication. And it seems almost unbelievable that there are not others who feel that our magazine should not perish.

Our Many Obligations

In all these years we have made many friends. I cannot find words to express my appreciation to those friends who have continued subscribers these many years and to those others who have patronized our magazine for a shorter period of time. These, of course, have made the life of our magazine possible.

And how the thought of parting company with my faithful and sacrificing Associate Editors, and also those who have so frequently contributed, pains me!

Dr. Keyser has served especially faithfully and has sacrificed much ever since the death of Dr. Hamilton in January, 1920. He has always been my "right hand man," and he has been called on more than any one else to share many of the responsibilities of the publisher, always responding cheerfully to all calls I made on him. (See our advertisement of his brand new book on another page).

Dr. Conrad, the busy pastor of a large Congregational church in Boston—Old Park Street—has made large sacrifices to serve as an Associate Editor for both *Bible Champion* and *CHRISTIAN FAITH AND LIFE*. And Bishop DuBose found time not only to make his regular contributions but also gave us, on several occasions, the benefit of his large experience and acquaintance. The last one to join our family of Associate Editors was our dear young friend, Dr. Munhall, who has devoted more than 70 years to Evangelistic work by word and pen.

To this family of Associate Editors I am

deeply indebted and wish I knew of a way to pay off this obligation. How many letters of approval we have received for the contributions made by these dear friends and co-workers! The Lord reward each and all of them for their whole-hearted service!

But I must not fail to mention the great help Dr. Magoun has given me. For many years he has been kind enough to read all proof of all the issues: and this was no small service. And he did it all so cheerfully. The Lord reward him richly for all his kindness and help.

Then, there are the many who have so graciously offered their contributions on many vital questions. I may not begin to name them for each volume contains the names of about one hundred authors. They have my best thanks and to all of them I pray may come the approbation of the Father Who always rewards unstintingly.

Adjustment of Subscription Credits

In the event that no way shall be found to continue this magazine, subscription adjustments will be made with another reputable magazine for all credits, which arrangement, I trust, will be found quite satisfactory.—*Frank J. Boyer.*

Our Magazine's Valedictory

SAD as it is to say it, it must be said: the economic depression has invaded the sanctum of *CHRISTIAN FAITH AND LIFE*. Our self-sacrificing publisher, Mr. Frank J. Boyer, feels that he is no longer able to carry the financial burden imposed upon him by its continued publication. In these hard times he cannot collect the amounts due him, nor is it possible to secure enough renewals and new subscriptions to tide him over the present distress. For a good many months he has been running in debt. But he can keep it up no longer.

Mr. Boyer has our heartfelt sympathy. We know that his whole editorial staff feel deeply for him. For fifty-two years he has been publishing various magazines. He well deserves being called a "veteran publisher." All the journals he has published have been useful, uplifting and staunchly evangelical. He has never trimmed or temporized. Theologically he has followed a straight course. He and his contributors have always taken a clear and firm position.

Among all the magazines which Mr. Boy-

er has published, *CHRISTIAN FAITH AND LIFE* and its predecessor, *The Bible Champion*, have been his favorites. Indeed, this magazine has been a part of his very life. Nearly all his time and strength have been devoted to it. It is no wonder that he feels heart-broken over the prospect of giving up its publication.

He has felt all along that the magazine had a vital and peculiar mission. No other periodical has devoted itself more wholeheartedly to maintaining the 'evangelical faith and exposing the theological, philosophical and scientific errors of these "piping times." It surely is no idle boast to say that this journal has had as its primary aim the desire to foster faith and banish doubt.

It is no wonder, therefore, that a publisher, with so fervent an evangelical spirit, so firm a faith, and so sincere a motive, feels deeply grieved over the present situation. It is nothing less than a calamity that a journal which seems to be so much needed just now must abandon the field of battle. We had hoped that some person or persons of

wealth, who have the cause of evangelical truth at heart, might come to Mr. Boyer's help financially, but it seems that no such help came to hand.

To our readers who have appreciated our magazine and have continued to subscribe for it, we cannot help expressing profound regret that our monthly visits to their homes and offices must cease with this issue. We pray that the Lord may bless them in rich measure, that He may strengthen them in faith, and endue them with power and unction to carry on the work of kingdom advancement. If it be the Lord's will, may their lines always fall in pleasant places! May we also express the hope that sometime we may all meet in glad reunion in the realm immortal, where financial strains and stresses never come? To one and all of them we say sincerely, *Aufwiederschen!*

We know that our whole editorial and contributing staff deeply regret that this must be the last number of our beloved jour-

nal. Through its columns we have had the pleasant association of fellow-writers whose aims are one and sincere and who love evangelical truth above all other loves. We have given our time and efforts without money and without price; yes, without any expectation of financial reward. It has been truly a labor of love. But the consciousness of having done what we could for our Master and Lord is ample compensation.

The present writer, who has contributed to this journal so copiously for many years, desires to thank God for the opportunity it has given him to share his thoughts with others. Many persons have written him expressing their appreciation. He thanks them all. This is the only article he has ever regretted to write for this journal and its predecessor—*Bible Champion*—his farewell article. Just where he shall turn for a channel through which to express the many thoughts that keep simmering in his mind, he does not know.—*L. S. Keyser.*

Faithful Witnessing

THOUSANDS for the propagation of error, but oh so little for the broadcasting of the Blessed Truth! Few men have given of time and money with no hope of material return as has Frank J. Boyer, who has for many years been sending to the world trumpet blasts of warning against prevalent heresies and yet invariably with a constructive and hopeful note. The financial depression strikes hard and deep when it stops the publications he has so long and nobly sponsored.

There are thousands who hold him in most affectionate regard for stabilizing a faith that was waning and stimulating them to a faithful confession of Jesus Christ.

He has carried a great burden with no complaint and no murmuring. He is one of God's noblemen and merits the love and esteem of everybody who stands by the *Inspired Word of God* and all the great Evangelical truths.

The world is wandering away from Him. The vision of Calvary has faded out even in a large section of the Christian Church. A weak and sophistical ethic has been placed where once *Redemption* held imperial sway.

It is hard to stem a strong tide, but in God's own good time there will be a tremendous overthrow of error. Truth will surely

come to her own. God reigns and His throne can not be shaken. Mr. Boyer has nobly, bravely, sacrificingly stood for the *Truth once delivered*. He has not wavered. He has not compromised. He has not received the financial support the great cause of Truth deserved, but he has made a record for a loyal witnessing that will *Live*.

The Bible is the Word of God. Jesus Christ is the Son of God and God the Son. Jesus Christ is the World's Redeemer and the only hope of Eternal Life. Well done, *Frank J. Boyer*. When the King comes He will find a mark made by a Christian Disciple who counted no sacrifice too great if he might but faithfully witness to the *Truth*.

With more than wonted zeal, we trust all who have been reading the publications of Mr. Boyer will sound the clear trumpet note of testimony to the Saving Power of Jesus Christ the Lord of Glory.—*A. Z. Conrad.*

It's faith in something
And enthusiasm for something
That makes a life worth looking at.
—Holmes.

I believe most intensely in the need of that arm of contact with the live rail which we call "prayer."—*Sir Wilfred Grenfell.*

An Answer Awaited

TO contemplate the suspension of CHRISTIAN FAITH AND LIFE is, to me, occasion of deep personal distress and sense of loss. To the fellowship of orthodox believers and readers in America it is the letter of genuine calamity. One by one, during the past two or three years, the theological publications of the evangelical churches have succumbed to the prevailing economic depression, so that there is hardly a distinctive theological mouthpiece left the denominations.

CHRISTIAN FAITH AND LIFE has fought a brave fight for its life and for the service of orthodox truth. But the hour of demise is at hand, unless some generous soul, or souls, shall come forward to share the financial burdens of the man who has carried it on at the cost of crushing material sacrifices.

Is there forthcoming such a friend? Or is there a group of such friends to share these costs until a better day shall come? Action must be instant, if this most worthy mouthpiece of wholesome doctrine and holy living is to be perpetuated.—*H. M. DuBose.*

A Sad Reality

TO many of its readers this magazine has seemed like the very breath of life. For more than sixteen years, with hardly an interruption, it or its predecessor has come to me in galley form for proof reading. Not all of my corrections have been honored by the printer; but he may have considered me altogether too particular. His standards and mine evidently did not agree.

It does seem a pity that so many evangelical magazines have been obliged to discontinue. Liberal ones still seem to flourish. The difficulties which the liberals seek to overcome are all very plain to me; but I cannot stop there and have to go on. When I do, I find new difficulties worse than the old ones and am therefore unable to accept their position, since these new difficulties I am unable to surmount.

I must have a fairly good headpiece; for, otherwise, I never could have secured a Ph.D. in Sanskrit at the Johns Hopkins University, and I certainly never could have solved, as beyond a peradventure I have solved, a riddle that had baffled the scholars of the world for about twenty centuries. It

was the sort of thing that men go insane over, and I had to have a counter irritant. Bible problems offered me one, and I took them. The methods used were the same as in the world problem. They were those of William J. Burns, the great detective, and they got results. Many of them have appeared in these pages.

Incidentally, I found it utterly impossible to reconcile the position of the liberals with New Testament teachings, and I became a conservative with strong sympathies for the liberals and an intense desire to help them see the truth as it is in Jesus. This magazine stands for that truth, and I cannot help seeing that any departure from New Testament teachings, no matter what its cause may be, means a departure from Christianity itself in its very essence. It cannot be otherwise, for the Greek text is inescapable, whatever may be said of the English translation, and I go back to the Greek before making any decision. A man who is a friend to this world, it says, is a personal foe of God. That is a hard saying, but it is what the Greek actually says. Is it to be wondered at that I long to help the liberals to understand and turn back to the Bible?—*Herbert W. Magoun.*

The editor of *America*, a Roman Catholic paper, in discussing the action of the Federal Government ordering the closing of Rev. Bob Schuler's radio station, has this to say: "The issue here is whether or not the constitutional guarantee of free speech is a reality or only a pretense. Are messages, lectures, discussions, and statements on matters of philosophy, ethics, theology, economics, news reports, and any and all matters that can engage the attention of the mind of man, to be subjected to control by the Federal Government on the ground that they fall within the purview of the interstate commerce or the general welfare clause of the Constitution? In that event, the constitutional right of free speech becomes little more than the right to utter what is not offensive to a federal commission."

It is not enough to extol the Christian virtues. We need to possess and practice them.—*Southern Methodist.*

"Whatever others may think or say, the redeemed have overwhelming reasons for declaring the goodness of the Lord."—*Spurgeon.*

Samson Agonistes Again

OUR title is derived from Milton's well-known dramatic poem, *Samson Agonistes*, on which Handel based his famous oratorio entitled *Samson*. Of course, all of us know that Samson was a strange character. Many people wonder why such a person has been portrayed in the Bible. The Modernists and negative Biblical critics generally put the story of his life in the category of Hebrew legend or folk lore, and do not regard it as historical.

However, we believe these critics to be in error; and we desire to give some reasons for regarding the Samson narratives as factual history. One reason is that the Biblical account reads as if it were meant to be a narrative of facts, and there is no indication anywhere in the Bible that it was mere legend. Samson is spoken of as a judge of Israel, and his tenure is included among the official tenures of the other judges, who surely were historical characters. This judgment has been recently confirmed by the discoveries described in John Garstang's *The Foundations of Bible History*. See the references to Samson in the index of his work.

Of course, Samson's wilfulness and sensuality are not to be commended, nor does the Bible anywhere commend them. In fact, the Bible proves its fairness and frankness in depicting the weaknesses of its heroes. It does not gloss over their faults nor idealize their characters. Yet it teaches that God often uses very faulty men to accomplish His purposes. In this world of sin He must do so, because He cannot find enough perfect men to carry out His plans; indeed, He can find no perfect men. Even Paul admitted that "we have this treasure in earthen vessels." Like many other men in the world's history, Samson had conspicuous virtues; he also had vices which were just as outstanding. He accomplished something for the benefit of Israel in her contest with the Philistines, and thus helped to prepare the way for Samuel and David. In the New Testament he is listed among the heroes of faith (Heb. 11:32); which means that whatever good he accomplished was achieved through faith in God and His promises.

Since there are people who are honestly troubled about Samson as one of the Biblical characters and about some of the incidents

of his life, we wish to reassure them that there is no reason for concern or skepticism regarding him. We are glad to call attention to the great critical commentary of Keil and Delitzsch on the Book of Judges. These scholars stoutly upheld the historicity of the Samson narratives. We quote the following:

But whilst the spirit which prevailed in Israel during the time of the judges culminated in the nature and deeds of Samson, both in its weakness and strength, the miraculous character of his deeds, regarded simply in themselves, affords no ground for pronouncing the account a mere legend which has transformed historical acts into miracles, except from a naturalistic point of view, which rejects all miracles, and therefore denies *a priori* the supernatural working of the living God in the midst of His people. The formal character of the whole of the history of Samson, which the opponents of Biblical revelation adduce for the further support of this view, does not yield any tenable evidence of its correctness. The external rounding off of the account proves nothing more than that Samson's life and acts formed in themselves a compact and well-rounded whole.

After answering a number of radical objections, and presenting detailed constructive arguments for the conservative view, these authors give us this assurance:

All this leads to the conclusion that there is no good ground for calling in question the historical character of the whole account of Samson's life and deeds.

The linguistic objections raised by some of the rationalistic critics are also dealt with in a thorough way in the said commentary. The swarm of bees which Samson found in the carcass of the lion need create no difficulty, although negative critics have found much fault with this incident. The carcass of the lion "had been thoroughly dried up by the heat of the sun without passing into a state of putrefaction." On this point our authors quote Rosenmuller as follows:

In the desert of Arabia the heat of a sultry season will often dry up all the moisture of men or camels that have fallen dead within twenty-four hours of their decease, without their passing into a state of decomposition and putrefaction, so that they remain a long time like mummies without change and without stench.

Samson proposed a riddle to the Philistines at one of their festivals. This was in accord with the customs of the times. Say

our authors: "The custom of proposing riddles at banquets by way of entertainment is also to be met with among the ancient Grecians." Here we have another realistic touch in the story. Samson's escapade with the foxes (jackals), when he coupled their tails together (probably two by two), lighted torches between the tails, drove the animals into the grain fields of the Philistines, and thus set their crops on fire, seems to be an impossible exploit, in the minds of the rationalists. On this point we again quote from Keil and Delitzsch:

He (Samson) therefore went and caught three hundred *shualim*, i. e., jackals—animals which resemble foxes, and are therefore frequently classed among the foxes even by the common Arabs of the present day (see *Niebuhr*, *Beschr. v. Arab.*, p.166). Their European name is derived from the Persian, *schaghal*. These animals, which are still found in great numbers at Joppa, Gaza, and in Galilee, herded together, and may be easily caught (see *Rosenmüller*, *Bibl. Althk.* iv. 2, pp.155. sqq.).

Thus we see that the exploit, foolish as it was, was not an impossible one. It was decidedly Samsonesque. Another matter that gives the skeptical critics trouble is Samson's pulling down a building upon the assembled Philistines and destroying them, and killing himself. The authors quoted give this version of the event:

So far as the fact itself is concerned, there is no ground for questioning the possibility of Samson's bringing down the whole building,

with so many men on the inside, by pulling down two middle columns, as we have no accurate acquaintance with its style of architecture. In all probability we have to picture this temple of Dagon as resembling the modern Turkish kiosks, namely, as consisting of a "spacious hall, the roof of which rested in front on four columns, two of them standing at the end, and two close together in the center. Under this hall the leading men celebrated a sacrificial meal, whilst the people were assembled above upon the top of the roof, which was surrounded by a balustrade" (*Faber*).

In addition to the authorities already cited, we recommend the article on Samson by Dr. George L. Robinson in the latest edition of *The International Standard Bible Encyclopedia*. We call special attention to Dr. Robinson's condensed statement of facts recited by the well-known archaeologist, Dr. R. A. S. Macalister in his *Bible Side-Lights from the Mound of Gezer*. Dr. Robinson's paragraph on the "Religious Value" of the story of Samson is also pertinent.

Good reading matter on the conservative side of the Samson question may also be found in Robert Tuck's valuable work, *A Handbook of Biblical Difficulties*, pp.36 and 97, in which the author discusses the sensuality and wilfulness of our giant hero, and shows in an effective argument that the Bible nowhere condones his weakness and sins, and yet describes them with entire frankness, leaving it to common-sense to draw and apply the lessons which are patent in the graphic narrative.—L. S. K.

What is Genius?

THE author of a salacious novel, that could have no rightful classification in literature, has been styled a genius, and, a while ago, was given a rating of distinction by a critical *junta* as devoid, apparently, of literary acumen as is this boosted offender against standards of decency in writing. So little patience have I with this type of authorship and its wares that I will waste no time in characterizing one or the other. In good season, they will enter the limbo which awaits them. Filth is not easily washed out of the mind; but the evanescence of ink is one of the marked phenomena of the age. The stench of this literary carrion will remain after the carcass has disappeared. The conjunction, however, affords a fit opportunity to ask the question: "What is genius?"

The qualities of intellectual excellence so long have commanded attention and praise that one can but accept their presence and manifestations in life as signs of persistence toward a goal of perfection. The age or nation which can boast one man of unqualified genius has preempted its place at the assize of history. We have not gone amiss in thinking of the classic masters of the past as the true measure of human greatness, after that preeminence which has companied with the eternal verity of spirits. This verity and the world's masterpieces of genius are the only abiding wealth of time.

The world used to hear much about genius; it hears but little now, except when it is read about in books, or is caricatured in the name of intellectual bastardy, as above cited. "Success," "bizarre," and "get there," have

rudely taken the place of that winsome faced divinity that men used to worship under the name of genius. But it is not, on this account, to be allowed that genius is either non-existent or decadent. To be sure, it rests, more or less, under the disparagement of that judgment "which patient merit of the unworthy takes;" but it lives, nevertheless, rather feeding upon the glories of its past than attempting to enter upon newer conquests. Two things account for the absence of tokens of overt genius today; and this particularly applies to the genius which normally expresses itself in the varied forms of literature and art. The first of these is the increased, and ever increasing, growth of talent, as distinguished from genius. The commonplace of ability in all lines of thought and endeavor today would have been a high level of realization during the late yesterdays of history. This fact confuses the old ideals, and subtracts apparently from the altitude of the highest genius. Under these conditions, that genius that might have become resplendent in literature and classic art has turned itself to mechanics and invention. Also the widened field of diplomacy has engaged the finest talent, not to say the superlative genius, of the age. In this, as all must admit, there has been a compensation. Through it the material fortunes of the race have been tremendously enlarged, and the peace and unity of the world advanced.

A second cause of the repression, or obscuration, of genius comes of the material growth, not to say the materialism, just referred to. A mechanical age demands, and will have, a mechanic literature, a mechanic art. It calls for free-hand poetry, or none at all; generally for none at all: the poets are dead. Its novels are couched in tricky phrases, seldom possessing literary merit, and are expected to depend for success on unmoral, not to say, immoral, *motif*. Its music is jazz; its drama is movie-talkie sensationism; its statues are made at the mill; its architectural sculptures are molded at the foundry. This has given additional opportunity and license to literary and artistic usurpations, which have profited from the wages of pretension and shame, while true genius has been left to dispose of its output on a sinister market.

But I recur to the inquiry: "What is genius?" Beyond a doubt, it is to be reckoned amongst the natural endowments of the individual mind. It is not a corporate interest; and seldom has been hereditary. It is not

a distinct and novel gift; but is rather an extraordinary development of some one or more of those faculties which are inseparable from the action of a normal brain. Of course, the secret of this development is the secret of genius itself. There is no known rule for such development. Certainly, it is not found in the mere rote of education; else we should have geniuses to order, which is nearly as impossible as the hatching of swans from door knobs. Yet education is an indispensable accessory of genius, which is not only dependent on training, but on the right type of training. The educational methods of our day—their phonetic haste, their elliptical slights—are a deterrent of genius in its finer self expression. But both education and genius are involved in the common confusion which comes of the radio, the screen reel, the comic sheet, the cheap magazine and swift transportation. The writer, the publisher, and the artist of every pretention are huddled together and chopped off to fit the bed of this Procrustes of modernism.

Amongst those near ancients with whom genius was a living and unqualified fact, I have sought for a definition of the thing with which they constantly were made familiar. One view regarding the genius regnant in their time was that it was an overt manifestation of individual minds which, "by the mere strength of natural parts, and without assistance of art or learning, produced works that were the delight of their own times, and the wonder of posterity." Another clear cut definition which I find at the same hands is put somewhat in this form: "Genius is that intellectual selfhood which is hurried on by a natural fire to vast conceptions of things and noble sallies of the imagination." A third and more discriminating judgment is thus expressed: "Great geniuses are those that have formed themselves by rules, and submitted the greatness of their natural talents to the corrections and restraints of art." Have we then three kinds of genius? Not so much so as we have three conditions under which genius may come to itself.

Of those geniuses which have done their work "by the mere strength of natural parts, and without the assistance of art or learning," one thinks first of Caedmon, the Anglo-Saxon poet; but the product of his genius was great only by comparison with the paucity of his equipment, he being an untaught cowherd. Perhaps a better example is John Bunyan, author of "Pilgrim's Progress," whose natural genius was preeminent; and

who, in spite of his lack of technical knowledge, created for himself an art of incomparable power. But those old time critics to whom I have appealed will have it that Homer and Pindar, not to designate others, belonged to those self moved geniuses who sang out of untrammelled wills to heavens of untrammelled heights. To Homer and Pindar, Greece had furnished the scale of melody; but the worlds they conquered, and the seas over which they sailed, were uncharted before their coming. Even the Hebrew prophets are referrible to the freedom of this untaught natural genius; and this is not without vital testimony to the divine spring of written revelation. "Poetry is a thing of God: He made his prophets poets." So says the author of "Festus," and thereby canonizes both prophets and poets.

If we pause to comment on the estimate that genius is "that which is hurried on by a natural fire of impetuosity to vast conceptions," we see few signs of it in our present day thought. Of fire, indeed, there is much; but it is the fire of the iron monger, on the one hand, turning out counterfeit metal sculptures; and of inflamed social and intellectual impulses, on the other, turning out an inane and mawkish literature. It is a fire that is not Promethean. For the rest, we may hope that a genius which will submit "its natural talent to correction and restraint" is not wholly lost to our time, and will duly assert itself against the vapidty and prurience which have stolen its name and honors.

In a time in which great natural genius is so little in evidence, or so little active, it is wondered if there will be found even a passing interest in an essay thereon. But I am trusting to find sympathy in the challenge, that, after all, genius is dependent for self discovery and self expression on its environment. We may not all be geniuses; nor even be able to call to correction the harsh mechanic note, jarring through current thought and literature; but we can help to create a nobler and more grateful atmosphere for those who are geniuses, by cultivating serious minded cheerfulness, and patronizing advances of the finer and purer thought in literature; and, most certainly, frowning upon the excessive lightness and intellectual mockeries of the time. If the classics were more generally read and better studied, there would be an early reaction toward a purer minded state of society and healthier literary ideals. A novel of Dickens, Thackeray or Victor Hugo would cure, in any individual

reader, a taste for the salacious and horridly amorphous fiction which disgraces the current book market. The bucolics of Horace, the cantos of Dante, the tales of Chaucer, or the idyls of Tennyson, would restore poetry to a place of respect in our modern literature. This essay is written with the hope that it may incite some to enter the lists in friendly zeal for pure and genius-inspired literature; and in effective enmity against the prurient and venal stuff referred to in our opening sentences.

I have had occasion to look often through a private book collection belonging to one of my familiars. It is not large; it does not exceed two hundred volumes in all; but, with the most trivial exception, every volume is pure gold of thought. In reading its titles and testing the chapters behind them, I have thought of Aesop's fable of the lioness and the she wolf. The mother beasts were out with their young, the lioness with her two tawny skinned cubs; the wolf with nine yipping whelps. "Ah," said the wolf to the lioness, "you have but two cubs. See my litter of nine." "Yes," replied the lioness; "it is true that I have but two cubs; but both are lions." It is not the number of books on your shelves, but the quality of those you read, that will determine your fealty in this matter.

A distinguished and most capable judge of good literature, a well known educator of our country, some years ago, undertook to help in this cause by setting up what widely has become known as "The five foot book shelf." It has accomplished a tremendous end in correcting, particularly in higher circles, the national literary taste. Perhaps the level of the selections was somewhat higher than the range of the ordinary reader; but that is always difficult of bringing to the medium. The main thing is the objective of taste. That settled, the reader becomes safely a law to himself. Taste resolves itself into the practical question: "What is fit to be read—what is worth reading?" Here it is that that most delectable thing which we have been discussing comes in—genius. We thus are prepared to receive our last, and, as I believe, our best definition of genius, as "that quality of creative mind which, in thinking and working, produces what is intellectually, morally and spiritually wholesome and elevating to those who receive and use it." This definition covers the whole field of literature and art. With this before his eyes, the man who runs may read.—H. M. DuB.

Wheaton College

WHEATON COLLEGE, of Wheaton, Illinois, reports a most successful year in spite of the unfavorable world economic conditions. The graduating class this year numbers about one hundred and forty young people, which is the second largest class ever to be given degrees by the College. The enrollment as a whole has shown an increase over previous years, and in all departments about one thousand students have been in attendance. The college department itself has numbered more than seven hundred during the regular school year, and many have signified their intention of coming to Wheaton for the Summer School. Although expenditures have been drastically reduced, no retrenchment has been permitted in the academic work of the institution, and Wheaton continues to enjoy the highest scholastic rating granted to an American college.

The year which is now drawing to a close has been one that has increased the financial problems of the students, but it has nevertheless been a year of great spiritual and physical progress. While a number found it necessary to discontinue their education during the course of the year, because of financial difficulties, a great many others were enabled to complete the year through the generosity of friends within and without the school, which in many cases meant really sacrificial giving.

In response to popular demand, the work of the Summer School will this year be divided into two four-week terms, beginning June 17 and July 14. The inquiries already received indicate that many are looking forward to visiting the Century of Progress Exposition to be held in Chicago during the summer, and at the same time, taking some work in the Summer School at Wheaton. The reduced rates on rail and bus lines that are to be in effect to Chicago during the exposition are proving an added attraction. It is felt that the work at Wheaton this summer will meet the needs of a wider range of people than ever before, due to the changes that have been made in the program.

Wheaton College is demonstrating that when the Sciences, History and other college subjects are taught by devoted Christian men and women, who themselves know the Lord Jesus Christ as their personal Saviour and accept the Bible as the inspired Word of

God, the result is a strengthening of the Christian faith and a developing of the character of the students. Furthermore the growing enrollment at Wheaton shows that there is still a great host of young people who desire to secure their higher education under definitely Christian auspices.

Giving the Gospel Wings

The report of the Bible Institute Colporteur Association for the past fiscal year, just issued, shows that 3,330,900 copies of New Testaments, Scripture portions, evangelical books and booklets, and gospel tracts, aggregating over 112,575,000 pages, published by the Association, have been distributed very generally throughout the United States and Canada, as well as in parts of Latin America, Spain, Italy, Philippine Islands, and India. This large distribution has been made possible by the cooperation of those who work in prisons, hospitals, and other public institutions, and in mountain and pioneer districts; also through the efforts of earnest colporteurs, or "book missionaries," who visit the homes of the people.

Five objects are kept in mind in the dissemination of this literature, namely: 1. The salvation of those who otherwise would never be reached with the gospel message; 2. The establishing of young Christians in the faith; 3. The stimulating of older Christians in their prayer life and service; 4. The helping of Christian workers; 5. The combatting of the increasing errors and evils of the day, and delivering those who are being ensnared thereby. One slogan of the Association is: "Every Christian a Book Missionary."

Thanks!

IT is always annoying to find we made a mistake. In this case we feel quite sure we didn't, for we file all our correspondence and can find no request to discontinue from our friend C. M. W. His request must have miscarried. His letter is so heartening to us that we feel impelled to share it with our magazine family. Here it is:

"A few months ago I wrote you that much to my regret I felt I must discontinue my subscription to CHRISTIAN FAITH AND LIFE. For some reason unknown to me—probably through an oversight of your subscription department—it continued coming along to me during the two months follow-

ing. I am grateful that the oversight—if it was one—occurred, as the last number received (April), has convinced me I can not afford to do without the magazine. I am therefore remitting herewith the subscription price of \$2.00, and I do so gladly even though it may mean I shall have to cut the corners in some other direction.

"Do you know, Mr. Boyer, that I think of no better use to which I could devote the necessary amount of money—large as it might be—than to have you reprint enough copies of that April number to enable me to place that one copy in the hands of every incumbent minister of evangelical denominations in the United States? And if I can imagine my ever having that much money I would send a *perpetual subscription* to each of those ministers. Oh, to be a—well, you know the men who endow educational and philanthropic foundations, etc.—C. M. W."

Lost Out

A CONTRIBUTOR to the *Fundamentalist* makes this summary of "High Criticism":

First fact: The Higher Critics have formulated over 700 different theories since the year 1850.

Second fact: Each of these theories claimed to be endorsed by up-to-date science and to be the product of the latest scholarship.

Third fact: At the present time, over 600 of these theories are exploded and abandoned, owing to deeper and wider knowledge.

Fourth fact: The remaining hundred theories are rapidly becoming untenable, from the same cause.

Fifth fact: Notwithstanding all this, these discredited Professors still loudly assert their ridiculous claims to superior scholarship.

Bernard Shaw Answered

THIS free-thinker, Mr. Bernard Shaw, recently indulged in some criticisms of missionaries in Africa. They amount almost to a libel, and should not go unanswered. A proper reply has been given by the Rev. G. J. Atwood, a director of the "Regions Beyond Missionary Union," of Great Britain. We find this reply in *The Bible Witness*, an evan-

gelical English publication. Says Mr. Atwood:

Mr. Bernard Shaw seems to have been singularly unfortunate in his discovery both of the white missionary and of the "black girl." It requires a great deal of credence to believe that any such missionary could exist. Certainly my experience has been more fortunate. I have recently concluded a six months' journey of missionary investigation into the heart of Africa, and have visited many mission stations on the Congo and the tributaries of the Upper River. I have stayed in missionaries' homes and have seen in detail their work. But among the many I have met there isn't one who didn't go to missionary work in Central Africa from the very highest motives of loyalty to Christ and love for human souls. Such a caricature as that presented by Mr. Bernard Shaw is a libel on the noblest band of people on earth.

I found hundreds, yea, thousands, of black men and women, and boys and girls who were once savage, cruel and cannibal, or are the children of such, who have "sought God" and found Him, and that with no more difficulty than white people. . . .

Some years ago the late Mr. Edgar Wallace visited these same people and gave unstinted praise both to the workers and the transforming character of their work. Mr. Shaw has yet to discover that it is a living Christ in the heart which alone can change heathen lives.

Our Needs Satisfied

The Lord Jesus Christ makes all the difference in the world in a man's life. That is what I hope we will all come to realize anew and more fully than ever before, that by the grace of God in the Person, and through the work of Jesus Christ, that which is utterly beyond our reach, that in which we have completely failed in the past will be gloriously fulfilled, if only we will take Him at His word. Shall we not look up into His loving face and say to Him, "Thy grace—is—sufficient—for me"?—Principal T. R. O'Mara.

Walking in the Light

We are sinful creatures, and our holiest service can only be accepted through Jesus Christ our Lord. When we walk in the light, as He is in the light, and are having unbroken fellowship with God, and God with us, it is because the blood of Jesus Christ his Son is cleansing us from all sin. No holy service is a ground of acceptance with God. Christ alone is that ground. On the other hand, the fact that our holiest things need to be accepted through Christ is no reason why we should neglect to be holy. Though sinful creatures, we must not be sinning creatures—a very different thing—indeed.—J. Hudson Taylor, D.D.

THE SANCTUARY.

Founded Upon a Rock

PROFESSOR R. H. MILLER, D.D.

Everyone therefore that heareth these sayings of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.—Matt. 7:24-29.

WE were entertained in the city of Athens by Madame Paspatas. We sat in her garden, with the grandeur which crowns the Acropolis in full view. We listened to her discourse upon the welfare of her country, its misfortunes, difficulties, hopes. As her fine spirit of enthusiasm lifted her conversation to eloquence she made a proud gesture toward the Acropolis and said, "That! That has been our salvation!"

How ardently men turn to that which has permanence! "I will lift mine eyes unto the hills from whence cometh my help." Why to the hills and not to the clouds? They are higher. Yes, but clouds are fleeting, and are therefore a poor symbol of the object of man's deepest desire. He wants security. He seeks that which abides. He describes the object of his desire as One "that changeth not," "the same yesterday, today and forever." He makes his idols of stone, also his temples. It is the language by which he protests against the insecure. It is the language in which he cries out for that which abides. The negative expression of this desire is to be seen in his fear of death. We want a sure foundation. In the parable which closes the Sermon on the Mount Jesus speaks to one of the basic needs of life.

There is wisdom in Jesus' description of the two men as wise and foolish. The fundamental difference between the two ways of life and those who travel them is not so much that one is good and the other bad or that one is courageous and the other cowardly.

One course is wise. The other is foolish. One way of life is in accord with the fundamental nature of things. It is open-eyed to

facts and acts in harmony with them. Its real character is most accurately described as wise.

The other way runs in opposition to the fundamental nature of things. It refuses to face facts and obey them. Its real character is most accurately described as foolish.

There is another phase of this distinction which deserves attention. It grows out of the contrast which we have just noted. It is the common man's varying reactions to the words, good and bad, courageous and cowardly, wise and foolish.

Call a man bad: it does not jolt him very much. Many would not resent it at all. The charge at least assures him that he is not of the goody-goody type, a thing he fears far more than being bad. Call him a coward: his mental response may be, "Think so if you will. Time will tell you the truth of it." But call him foolish: you have charged him with the lack of manly quality. He resents the charge that he is "dumb."

So long as evil can get itself esteemed brilliant or clever we shall have difficulty in our battle against it. It will be impossible to show up its real character and build up a strong aversion for it. So long as goodness is regarded as negative, simple, fatuous, we shall have difficulty in our effort to promote it. These are wrong impressions which hide the real character of goodness. They stand in the way of establishing any great enthusiasm for it.

Jesus found in the terms wise and foolish not only the most exact description of the two ways which men may go but also an effective means of influencing the moral choices of men. They are effective because they are accurate. It is with double appropriateness, therefore, that he sets before men the alternatives of wisdom and folly.

Had we kept the emphasis upon this point clear and strong we should not have had within the church so many timid Christians

who fear that the increase of knowledge will imperil faith. It is our neglect to preach it that has so often aligned the church against the promulgation of new truth.

Another unhappy result of our neglect has been the rise outside the church of intellectuals who scoff at religion. The Christian way is the wise way. The church dare not allow the courageous facing of facts to be driven outside her fellowship. In the pursuit of truth she must take her place in the front ranks.

"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire." Our lives move steadily away from sham and pretense toward openness. The most insecure thing in all the world is the lie that hides an evil deed. A day of storm shall sweep it away like dust. Men have collapsed in recent months. Men who were trusted have been found to be dishonest. They have failed morally and spiritually. Suicides have been numerous. Shall we fear that righteousness is passing? No. A day of judgment has come and men are being unmasked. We see them for what they are. The moral life of man is being drained of its watered stock. Such days are in store for everyone of us. Do not be so foolish as to hope for escape. There is none.

The secret of security is to hear the words of Jesus and do them. So long as the hand performs its function as a member of the body it lives and is secure. When the life processes are broken it dies. So long as the branch performs its part in accomplishing the purpose of the vine it lives and is secure. When this living relationship is broken it withers and falls to the ground.

As the hand is to the body, as the branch is to the vine, so am I to the Living God. If I carry out his purpose as revealed in Jesus Christ I am secure. I shall be like a house founded upon a rock. If I refuse to do this I am a dead branch, I am a gangrenous hand. If I set myself against his purposes, or if I am indifferent to them, my overthrow is as certain as his final triumph. If I give myself to carry out his purposes my security is as sure as his victory. My life is founded upon a rock.

North Manchester, Indiana

Alcohol impairs the tone of the muscles and lessens the product of laborers.—*Oscar W. Leiser, M.D.*

The Incomparable Jewel

E. W. CASWELL, D.D.

When he had found one pearl of great price, he went and sold all that he had and bought it.—Matt. 13:46.

THE Bible is our great pearl in literature, lustrous with the light of truth, beautiful in its portrayal of holiness and righteousness. Gazing by faith upon its goodly gems, the pearls of character are formed within the soul, ornamenting the manhood, making useful the life, and attractive the personality.

Should we not be like the Wise Men who followed the Star to find the pearl of great price, that we may pour all our treasures at the feet of the Child who is the Light of the World? How many have the Bible and the Christ so near them that they realize not the riches hidden away there; they are like the boy who played with stones for marbles, one of which was a diamond. All it needed was cutting and polishing.

What men most need is meditation upon the gems of Scripture, and contemplation of the Christ till the glory of God shines upon the soul. How many lose their immortal life following trifles, while the wealth of the King is within their grasp. He would have given them beauty for ashes; putting wealth in the soul which they could take with them, when outside treasures must be left behind.

The one pearl of great price includes all minor pearls of temporal character, all in one. What a wonderful Saviour! The surrender of unbelief, prejudice, sinfulness, unholy ambition, every rag of self-righteousness, is the way to acquire the pearl of Christlikeness. Let not the glitter of gold dazzle your eyes when gazing upon him who will fill your vision forever, so that you need see no man save Jesus only.

Spiritual Gravitation

DAVID JAMES BURRELL, D.D.

And being let go, they went to their own company.—Acts 4:23.

THE old story of Circe, who welcomed her guests at the front gate of her garden, entertaining them with all manner of sensual delights, and after transforming them into unclean beasts, let them out at her back gate into a region of darkness, is no fable. Multitudes go out of life that way.

The light of heaven is for those who walk as children of light, while the outer darkness is for those who would be at home nowhere else. It is written of Judas that he "went to

his own place." Where else could he go? And once there, what possible hope would there be of such a moral transformation as would fit him for anywhere else?

Who then shall ascend into the hill of the Lord, or who shall stand in his holy place? "He that hath clean hands and a pure heart," whose sins have been blotted out by the atoning blood and whose character has been built up after the likeness of the Ideal Man. "He shall receive the blessing of the Lord and righteousness from the God of his salvation." The way is provided, the royal way of the Cross, where all who will may journey in the fellowship of those who come to Zion with songs and everlasting joy upon their heads.

"Blessed be God!" said Dr. Preston, when he stood at the last crossing. "I am changing my place, but not my company. I have loved the fellowship of God's people on earth and I shall be happy with them forever."

Seeking the Kingdom

C. C. ALBERTSON, D.D.

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

THE parables of the lost sheep and the lost coin were evidently designed to call attention to a phase of the kingdom of God which we often ignore, namely, the elusive quality of it. The kingdom of God is something which must be sought. The shepherd sought his sheep and the woman her coin. The kingdom of God does not come to us. We go to it. We must search to find it. It does not lie upon the surface of things, obvious and visible. The primary emphasis in this verse is upon the verb "seek." It is an interesting word in the original. One of its various meanings is, "to beat a bush for birds under cover." Hunters know what that means, what care, what adroitness, what keenness of sight and quickness of motion.

Jesus never puts the seeking of spiritual ends in opposition to the seeking of temporal good. He was a thoroughly practical thinker. He saw life clearly and as a whole.

Henry Drummond gives us the suggestive phrase, "first things first." Some things must always come first or nothing turns out right. To those who think truly and who seek to live on a high plane, mere physical life never comes first when thought of it is in competition with care for the deeper things of life, such as honor, conscience, trustworthiness, love, truth, character. The kingdom of God is the kingdom of righteousness and peace

and joy. We seek the kingdom when we labor to establish righteousness and peace and joy upon the permanent basis of justice, brotherhood and good will. This is the kingdom we are to seek. We are to seek it with humility. We are to seek it in unlikely places and among unlovely people. We are to seek it when we would rather seek something else. We are to give preference to the things which God prefers. This it is to seek the kingdom and to seek it first.

Love Made the Supper

BISHOP W. A. QUAYLE, D.D.

There they made him a supper.—John 12:2.

THAT haunting "they!" Who is this "they," this beautiful "they?" It eludes us like the voice of the vesper sparrow. It hints of the beautiful poetry of love.

This supper was a neighborhood affair. In point of personal accuracy it was Simon who gave it. I think he paid the bills; but the neighbors took a hand at this sweet dinner at Simon's sweet desire. They who loved him made him a festival. Simon the leper; the supper was at his house. Toward him Christ walked despite the warning, raucous voice of leper Simon, "Unclean, unclean, beware." Toward the voice came the holy feet and outstretched was the holy hand to touch the untouchable leper and not to be rendered unclean thereby but to cleanse the leper. It was Christ, and his touch means cleansing.

And then Simon the leper came home all unawares, and wife and children wept aloud, and sang aloud and kissed aloud, "Welcome home!" And Simon made his Saviour a supper? Likely enough, and rightly enough. A beautiful supper.

But next door in lovely Bethany beneath the olive trees dwell the grown-up orphans, Martha and Mary and Lazarus. And to these Christ had come also. He had touched their hand of death and Lazarus sprang up a living man. Small wonder Simon knew they must be at the supper. And Simon sat at the table and Jesus beside him, and Lazarus sat at the table, not to eat but just to look and adore. And Martha, to be sure. Martha served. We should have known that without the telling. And Zebedee's John was there to see it all and to love to rehearse it all in this endearing phrase "and they made him a supper." There never was any supper like this. A supper of pure love. And who is absent? Are we all here? It looks somehow as if somebody was

away. Why, Mary is not here! Why is Mary away? Has she forgotten "The Resurrection and the Life?" Martha is among those that serve, but where is— When coming running with a white alabaster box, with her eyes shining love and her black tresses loose like a flying veil, is Mary, and stops not till she reaches the feet, the blessed naked feet of God, "and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odor of the ointment." Love made him a supper!

And then his Love made them and us all the Lord's Supper, where we all kneel to partake, and he girds himself and serves us and breaks upon our heads and hearts the alabaster box of his love, until all the world is filled with the odor of the ointment.

The Armour of God

E. W. CASWELL, D.D.

Having on the breastplate of righteousness.—Eph. 6:14.

WHEN everything seems against you, the whole armor of God is your defense. Thus panoplied, you will quench all the fiery darts of the enemy and be able to stand fast against an evil world. The breastplate means a coat of mail, protecting the vital parts of the body. Put on righteousness always, not your own good deeds, but Christ's purity and power. Faith in Jesus armors one with invincible protection. Christ before Pilate could have delivered himself. No power could harm the eternal Redeemer, who is just, righteous and true. He is perfect man and perfect God; wearing the robes he gives you, no harm can enter your being. Men may kill the body, but cannot touch the soul. Clothed in his likeness, the law has no claim upon you, for Christ is the Judge administering penalty. Behind him you are shielded. He puts his arms of love and power around every guilty sinner and proclaims his freedom through his precious blood. However weak you are, you are strong in him. O glorious righteousness of the Son of God! It is yours forever; nothing can separate you from him while eternal ages roll. The great Protector has wrapped you in his robes.

It is not an external breastplate, but woven into your very nature. He has imparted himself to your being, transforming your spirit into angelic beauty, made one with himself. He covers you from the sins of the past, the temptations of the present and the fears of the future.

Cheerful Funerals

CHARLES M. SHELDON, D.D.

I Corinthians 15:55

THERE are at least three things that can be said at a funeral to cheer people up.

(1) Any human being whose life has come into ours to love has brought something that can never die. Love is never lost and cannot be destroyed any more than matter. The family is richer and better if it has loved and been loved.

(2) If the person who has gone was a Christian he has not died at all. He is in the "place" prepared for him by the Master himself. That place is free from pain, sorrow, sickness and death. What folly to mourn that any one dear to us has gone to make his home in such a place as that? There cannot be any such thing as a doleful death of a Christian. But in our common funeral customs we act as if an irreparable loss had been sustained. Where is the "victory" that Paul emphasizes?

(3) If our friends have any knowledge of the earthly life they have left, how can they be happy even in heaven, if they see us mourning and grieving continuously after they are gone? If we want to make those whom we have loved happy, we ought to be happy ourselves.

Consecration

The consecrated person holds a relationship toward those without: There is no avenging, for God avenges. Honesty of life and heart is a habit; peace becomes a state of heart, life, and mind. Evil is overcome by good; even feeding an enemy because of the Spirit of Christ which dominates the life.

It is believed that the order in Christian life and doctrine is about as follows: Conviction of sin, repentance for sin, confession of sin, forgiveness of sin and cleansing from it. Then follows conversion or regeneration, followed by real living and abiding faith. Then in order: justification by faith, sanctification by faith and the Spirit, then dedication of the sanctified vessel, which God in turn consecrates, and fills to fulness with His Spirit. Then the soul awaits the glorification of the body and soul with Christ when He comes again the second time without sin unto salvation.

Consecrate me *now* to thy service, Lord,
By the power of grace Divine.

Current Religious Thought

Christianity, the Religion of Gladness

C. H. BUCHANAN, D.D.

REAL Christianity, like precious metals, has a clear, decided ring; the impure, baser ones have a dull sound, and the cracked vessels give off a jangling tone. This is a law with Christianity. She has come to her own more definitely in the last few years in a silver tone of gladness. She is essentially a religion of glad triumphant type. Rightly lived she brings to mankind the purest, highest type of joy known. In accomplishing this souls are carried not away from, but up to the Christ whose incoming has always been an occasion of rejoicing.

That there has long been a shadow of gloom hanging over the Christian religion, was her misfortune, though not her fault. The circumstances in which she had to live, including age-long persecutions, gave her this cloud. Thomas Carlyle, following Mr. Goethe, used to talk about the "worship of sorrow." To speak of Christianity thus was to misrepresent the very sunshine of life, for real Christianity is far from the worship of sorrow.

The religion of the Hebrews from which Christianity sprang, had in it a profound element of seriousness, but not sorrow. The distinction between a religious seriousness and sentimental sorrow should be kept clear. There was sublimity in the Hebrew worship of Jehovah, whose motto was: "God is in His holy temple; let all the earth keep silent before Him." The gloom which gathered around Christianity during her centuries of persecution, and her clandestine worship in caves and in the darkness of night, giving rise to the name Huguenots (night-walkers), was the fruit of human iniquity and not a part of the Christian religion.

Gloom was never a part of the worship of Jehovah. Said the Psalmist: "Make a joyful noise unto the Lord, all ye people, and come before His face with gladness." The royal prayer was: "Restore unto me the (essential) joy of the salvation and uphold me a princely spirit." When the Hebrew religion was being restored after the return of the

captives, the people wept because of their sad memories. But priest Nehemiah said: "This day is holy unto the Lord; go your way, eat the fat, drink the sweet . . . and send portions to them for whom nothing is prepared . . . neither be sorrowful, for the *joy of the Lord is your strength!*" This, no doubt was said not only as an expediency, but as a religious principle. Gladness is an essential to soul health, and was never discouraged by our Saviour.

The Gladness of Jesus

Gladness is the habit of youth, and Jesus was never old. Eternal youth is an attribute of God and is the crowning feature of His presence in the soul. Christ, the Son of God, was never a "joy-killer." Gladness prevailed wherever he was. The announcement of his birth was a rapturous acclaim of angelic joy, and all through life went the wave of gladness. His were the "wonderful words of life." His kindly deeds of healing brought supreme joy always, and the common people heard him *gladly*. The Upper Room moments, though in the very shadow of the cross, while the arresting mob waited outside, within the room was a "banquet of peace." His salutation to his disciples just after his resurrection, (Chairete) "All hail!" was an expression of optimism and joy. The outpouring of the Holy Spirit at Pentecost was a baptism of holy gladness, and wherever his spirit has been felt through the ages, there has been unspeakable rejoicing.

That gladness has not always attended the kingdom of heaven, and sometimes religion, has been considered by the young, as a joyless something, has been the misfortune of those who have misinterpreted the spirit of the blessed Lord of life and gladness, and was due to accidental causes in human thinking and not in religion itself.

Humanity will hug her memories of sorrow, and has perhaps made too much of the sadness of the crucifixion of Christ, to the

neglect of the joys of the new age of gladness, dawning on the morning of his resurrection. Those Churches which enlarge on the "Passion Week" and the "Lenten period," and who stress most the fact of the sufferings of Christ, may not have been as great in stressing the "new life from above" and "the walk in newness of life with Christ." Yet, these last are the things which give Christianity her prestige and power in the world. The confession of sins is most essential, but if one goes no further than confession, his is a spiritual abortion, he has not gone beyond the doorstep of Christianity and has not entered the Kingdom of Heaven, wherein is love and law and life and divine gladness.

Mediaeval influence has lingered, and in the early settlement of America, was kept alive by the wording of the stately old hymns, such as were born in the ocean trip to the new promised land, such as: "Out on the ocean sailing." "We are homeward bound." When they were surrounded by murderous savages, they sang: "Though fiery darts around us hurl." "This world is a wilderness of woe, this world is not my home." Then, the songs went off with a rapturous longing for heaven: "Oh heaven, sweet heaven, how I long to be there!" But, in those days religion had a sweep and power not to be found in some of the worship of modern frivolity and sense suggestion.

Though the old was fringed with gloom, it had a glory of a coming dawn which no poetry could tell, and a joy of a coming victory seen by faith only. He who belittles "Puritan religion" shows his lack of knowledge and appreciation of the greatest religious age of modern times. It resisted evils of which we of today, have no conception. The Puritans defied death and stormy seas, kings and savages, and tamed a wild soil and built up a state, setting religion at the center of civilization.

Having a false conception of Christianity, growing out of a social and temporal condition, rather than out of a study of the Bible, what wonder that the fruits of the Spirit were lost,—love, joy, peace, longsuffering, gentleness, truth—such as are the natural product of religion. But the days of those gloomy conditions are past. The sunshine of a permanent civilization is brightly glowing.

The nation no longer has to fell forests and fight savages. Riches have multiplied and the people have time for the enjoyment of

those better things which are the fruits of an applied Christianity, and to put into practice the New Commandment of Jesus, to love one another as he loved us. This is our blessed privilege today.

On the Wave of Love

On the wave of Christian love mankind is borne to a more blessed and sane religion which has flooded our souls with the light of heaven and has beautified our social and temporal life as well. How true that the life lived by our Lord demonstrated the principle that a life spent in enriching others is the supreme source of gladness and triumph. This principle proves true in the home, in commerce, as well as in legislative halls. The real statesman is not he who thinks only of his own advancement, but one who lives and toils for his constituency.

The man whose highest ambition is the good of the country at large is he whom we crown with hero's laurels. Such a principle makes parentage glorious, and is the hope of humanity. It is to the credit of our Lord that he built his kingdom on the oldest and strongest passion known to the human heart, Love, which endures through all misfortune. Here all is anchored. To love him and to be swayed by such love is Christianity, and is stronger than death.

What a miracle-worker love is, transforming character when nothing else can! It remakes a petted daughter of the family at whose shrine all the family had bowed, into a self-forgetting mother, pouring out her soul for others and lavishing her love on the wee, helpless babe in her lap! She is transformed by love from a self-centered maiden into the matchless picture of a queenly mother which even an angel might envy. It was the love of Jesus that transformed the persecuting Saul of Tarsus into the Apostle Paul, the defender and interpreter of Christ.

Love to live must serve; and loving service is always the purest joy known to human hearts. This is in keeping with God's plan of human life, and this plan followed always brings gladness. The highest favor conferred upon Christianity by the progressive spirit was in calling her out of the prison-house of dead selfishness and enlisting her in the joyous service of uplifting mankind, and the betterment of society.

There is no truer philosophy of life than that of our Lord: "It is more blessed to give than to receive." The path to that greatness

lies along the way of great favors and the investment of self for others. This principle is doing most to redeem the times and to save us from the wrecks of supreme selfishness, and to reincarnate the world's great Redeemer.

The Sunny Side of Life

Inspired by the spirit of love religion has come into a richness of life undreamed of before, with saner, higher ideals which enable us to see beyond the old follies which were thought to be sacred. One instance of this is seen in the attitude of the "old-time religion" on laughter. That good man John Wesley wrote this in his Journal: "I reached Kingswood in time to break up that disgrace of the children romping and playing at recess." And the equally good and great Bishop William McKendree, wrote in his diary under the date of Sept. 18, 1790: "I want to serve God with all my heart and dedicate to Him all my gifts and substance. But I so often see and feel my failures. My example is not as reserved and holy as it should be. 'How unbecoming a Christian, especially a Christian minister to laugh!'" The most consistent inference from such a statement is to think that the good bishop must have smiled when he wrote that statement. That is the emotion it provokes a hundred and forty years afterwards. But just recently one calling himself a "scientist," said: "The time is not far distant when laughter will disappear. Men are becoming more serious and not laughing as they once did. Who ever saw a scientist laugh?" All that writer needed to open his eyes was to have seen the faces of all true scientists when they read that remark. He must have been a twin brother to Rip Van Winkle who had been asleep for a century and a half.

What harm is there in a hearty laugh? What law of God or man is violated thereby? Did not the same Creator who made the springtime, the bird songs, the laughing brooks, the merriment of the waves, and the thunder tones of laughter in the clouds, also make man to be the *laughing animal*? Is not laughter the mental medicine of life, the surcease of sorrow and the sunshine of the world? Gloom is not godliness; fun is better than physic. Carlyle was correct when he said: "No man is utterly lost who can laugh heartily."

The greatest men have been found to have in their make-up a strong sense of the hu-

morous. Laughter lurks near in their most serious moments. They may not know how to play as some men do, as at golf, tennis, and the like. Many of our best men seldom give thought to such games; yet they slip away from the high tension and weariness of life into the sunny nook of humor and foil the thrusts of care with wholesome laughter. The humorous buoys them up, frees and refreshes their burdened spirits, and keeps them sane and sweet and sympathetic. The sense of humor keeps them steady in the hour of demand. Such a man could not have been a Pharisee or a fanatic. The hold that progress is rolling us away from this great relief to burdened souls is but to mistake the conditions and direction of the times and to turn the wheels of time backward.

Laughter, like emotion or sorrow, may not have in it an element of ethical worth at all; yet it is a fact that Christianity by becoming more human in all its emotions and moods, has added immensely to its attractive power. The old, more serious expressions of religion repulsed youth and healthy souls, and for that reason, was not always popular. The fragrance of joy in religion is to the human heart what sunshine is to the world,—the charm of nature and the laurels of life. "A merry heart doeth the soul good like a medicine," is the verdict of the ancient wise man.

It is true that the cultivation of cheerfulness gives strength to the efforts of life. God gave us the faculty of laughter, and created in us the desire to enjoy society and the happy relations with each other. In following wisely and prudently our social instincts we are in line with the best and highest developments. Besides, in this strenuous age with its increase of burdens and heart-aches, there is nothing we need more than the gospel of religious gladness. The daytasks are too heavy, the hours of toil are too long and its responsibilities too great to be borne without some mental relaxation and nerve refreshing. All this we find in the cheerfulness which Christ's religion and presence gives us. We sing with Schiller:

Joy is the springtime of nature's calm rotation,
It moves the dizzy wheel of the timepiece of
creation.

Gladness is Christianity's redeeming social feature. All the world loves a cheerful Christian and avoids a gloomy one. Mr. Edison won the hearts of the world when he failed to patent his incandescent electric light bulb, thereby making it possible to flood the homes

of the poorest with the light of civilization and nature's own gladness. If we live in darkness it is the man that makes the difference; we may all be glad if we will.

And how the world does love a cheerful soul, who realizes the joy of living, and radiated religious sunshine! In any desert he can create an oasis, the sparkling fountain flowing with the stream of the gladness of life. Brave and noble souls in any condition of life is religion's triumph. It is difficult to hide a religious hero from the world.

All honor to the memory of Robert Louis Stevenson, if for no other reason, for his brave and noble heart! Having pulmonary trouble, he left his native Scotland and sailed away to far Samoa, in the South Pacific ocean. There with but few English speaking people about him, set up a beacon light in heathen darkness. There he wrote many of his best books while propped up in his bed by pillows, and lived a brave life whose light has reached around the earth. On the morning of the day before his death he uttered this noble prayer:

The day returns with its petty rounds of irritating concerns. Let cheerfulness abound with industry. Help us to perform our duty with laughter and smiles. Let us go blithely on with the duties of the day, and bring us to the nightfall and resting place weary but undisgraced, and grant us in the end sweet sleep.

The life which can pose for such a picture full of sweet sentiment is never a failure. The beauty of such a state is that it cannot be limited to any one time or place.

Youth is the time of natural buoyancy, but old age, too, has its triumphs of gladness. Walter Hines Page made us to realize this when he said:

When you get old enough you will wake up with the feeling that the landscapes have a closer meaning and the sky is more companionable, the world more beautiful than when you were young. The outdoor colors and motions are more splendidly audacious and beautifully rhythmical than you had ever thought. This is true!

If this cheerful outlook of religion has done nothing more than to capacitate men to see that life wherein God is revealing Himself, and be enriched by it, such a religious progress has been eminently worthwhile. If it has done nothing more than bring to light such men as Henry Drummond, and Walter Hines Page, and the many others around us today, "in whom men see more of God and find the way to Him," surely its work is blessed indeed. The joyous life is most con-

tagious and has its victories, where gloom only fails.

May it not be gracefully added that this joy is found wherever the Saviour's footsteps fell. Wherever he went there was gladness, and his was the way of the divine plan of life. Health is found in obeying the laws of physical life, joy is found in keeping the laws of social life, and religious gladness is found in obeying the divine law of religion. If our life as a whole is in harmony with the ideal One, why should we not find religious joy?

If as some men say, "All progress is divine," may we not read in religious advancement the stirrings of the soul, and see beyond the reddening sky, the promise of a beautiful tomorrow? With this conviction, the wheel of progress will be unlocked and the world start upon a career of unlimited religious gladness, extending even to everlasting life.

Richmond, Kentucky.

Christ's Proper Value

The only thing that will bring peace and prosperity to this stricken world is to restore Christ to his proper value. When the Christ Spirit is more appreciated, and men everywhere do conscientiously reverence that dear Name, and do all love God, they will all naturally keep his commandments, and all laws will be only fraternal regulations for the convenience of the human family.

Let us strive to raise the valuation of Christ among men. The world has lost much of its faith in our Lord, and every kind of hard times is the infallible result. Let all who love the Lord and desire the good of mankind urge upon men the necessity of placing higher value on Christ Jesus.—*Dr. Conwell.*

Envy Sinful

Envy is one of the most despicable of all sins. Two instances are given in ancient history. When Bion, one of the wise men of Greece, saw an envious person looking very dejected, he said to him, "I am at a loss to tell whether any good fortune has happened to another person, or any bad to yourself." Agis, king of Sparta, expressed the same sentiment when he was informed that certain countrymen of his, men of distinction, envied him. "I am sorry for it," said he, "for they will give themselves double uneasiness; they will be tormented both with their own misfortunes and with my prosperity."

The Chronology of Genesis V and XI

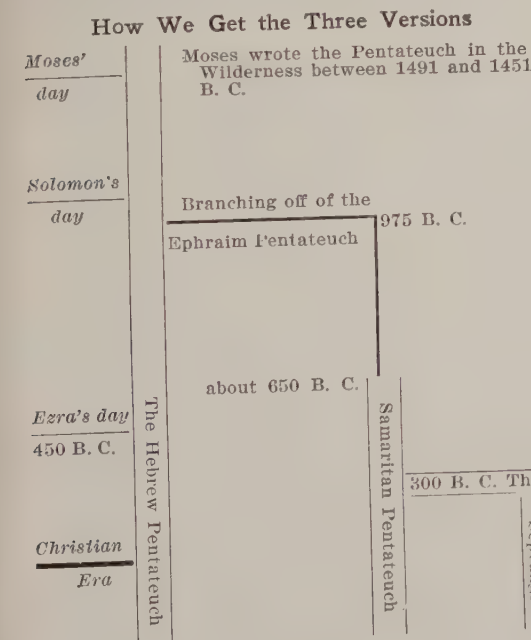
IN THREE CHAPTERS
JAMES B. TANNEHILL, B.S.

Chapter III

IN my two previous chapters I have presented evidence to show that the chronology of Genesis V and XI is an accurate statement as to man's origin, the age of ancient civilizations and the beginnings of primeval languages.

However, there are other critics who say that, even if the above be granted, we cannot place much confidence in Ussher's chronology, based upon the Hebrew of King James, because there are other ancient copies of Genesis containing chronologies that differ from the one I am defending in this series of articles. This is a reasonable criticism and deserves candid consideration.

The following diagram shows how our King James Pentateuch comes to our day straight down from the Hebrew written by Moses. Down another line comes the Samaritan, and last comes the Septuagint. To save space, I extend these three lines in my diagram only a little later than the Christian era, but they all extend to our day.



The Samaritan and the Septuagint are those which differ from the one that comes from Moses through the Jewish line to us. I do not show the Josephus line as it does

not much concern us. The diagram, shown below, will help to convince us that we should give little consideration to the Samaritan and Septuagint chronologies.

Let me state here what we mean by the Samaritan Pentateuch. In the year 721 B.C. the inhabitants of the territory of the Ten Tribes were carried into captivity by the Assyrians. The Ten Tribes were that part of Solomon's kingdom that seceded and followed Jeroboam after Solomon's death in 975 B.C. (I Kings 11:43; 12:2-26). This left only the poorest of the people. Then the King of Assyria transported into the cities and country of Israel, thus left thinly inhabited, strangers who knew nothing of the God of Israel, as stated in II Kings 17:24. These new immigrants, intermarrying with the Israelites, formed a mixed race, thereafter known as Samaritans. Subsequently this mixed race requested the King of Assyria to send them scribes to teach them the "god of the land" that they might know how to please him. The King sent one of the captive Hebrew priests (II Kings 17:27), together with Assyrian official scribes (who doubtless understood Hebrew), to modify the Ephraim Pentateuch, in use among the Ten Tribes, so as to satisfy the wishes of the King of Assyria. They then proceeded to make up what is known as the "Samaritan Pentateuch." In Shechem (now called Nablus) in Palestine to this day can be seen a copy of this ancient Pentateuch, written in Hebrew characters much older than Ezra's day.

The critics say the Samaritan Pentateuch was copied from that made by Ezra. Their reason for saying so is because they have a theory that Moses' Pentateuch was not put in writing until Ezra's time, about 450 B.C., and therefore could not have been in existence in the Kingdom of Israel earlier. But this critical hypothesis is so unlikely, so contradictory to the entire Bible and so absolutely unsupported in any or all Jewish literature, that no man with common sense should believe it. If Ezra and his priests manufactured the Pentateuch, does anyone think that the Samaritans would have taken it over when they so bitterly hated the Jews? These

Samaritans were not so foolish as that. If Ezra made up the Pentateuch from traditions and scraps, and succeeded in palming it off on his own people as the genuine work of Moses, could he also deceive his bitter enemies, the Samaritans? No, they would have exposed the pious fraud. If they had never heard of such a "Book of Moses," would they have received a forged one from a Jew? It is a proposition too absurd to argue.

I have in my private library what is called the "Samaritan Pentateuch," not a copy, but a resume made by one of the few who have been permitted to see and handle this ancient Samaritan Pentateuch.

The chronology of this old copy differs from that found in our King James version, but in other respects it is almost exactly like ours.

About 400 years after the formation of this Samaritan Pentateuch (650 B.C.), many Jews, who had long resided in Alexandria, Egypt, complained that they had ceased speaking, writing or reading Hebrew and were using Greek. They therefore decided to have scribes translate the Hebrew Bible into Greek, and they chose seventy Hebrew-Greek scholars to make the translation. To do so they got copies of the Samaritan Pentateuch and possibly copies of the Mosaic

ment, but these variations, except the chronology, are of so little importance that in Christ's time this Septuagint version was in general use among the Jews and many of the quotations in the New Testament are taken from it.

Josephus' history was written about 100 years after Christ's time, hundreds of years after the completion of the Hebrew, Samaritan and Septuagint, and was composed in part from all of these. His history has been shown to be full of errors as to the nations and peoples very near to his time, and therefore his chronology is of little consequence, and it is not necessary for me to make any further reference to it.

Below I give a table showing the four chronologies we are considering. The left column in each chronology gives the father's age at the birth of the son. This is all that Josephus gives. The first section of the table extends from Adam to the Flood; the second extends from the Flood to the Call of Abraham.

An examination of this table will show where these chronologies differ.

When Solomon died, the ten tribes rebelled against Rehoboam, whom Solomon had chosen to succeed him, and they formed under Jeroboam, as King, what for 250 years thereafter was known as the Northern King-

Table of Chronologies

	HEBREW	SAMARITAN	SEPTUAGINT	JOSEPHUS
Adam	130+800=930	130+800=930	230+700=930	230
Seth	105+807=912	105+807=912	205+707=912	205
Enos	90+815=905	90+815=905	190+715=905	190
Cainan	70+840=910	70+840=910	170+740=910	170
Mahalalel	65+830=895	65+830=895	165+730=895	165
Jared	162+800=962	62+785=847	162+800=962	162
Enoch	65+300=365	65+300=365	165+200=365	165
Methuselah	187+782=969	67+653=720	167+802=969	187
Lamech	182+595=777	53+600=653	188+565=753	182
Noah to Deluge	600	600	600	600
	1656	1307	2242	2256

	HEBREW	SAMARITAN	SEPTUAGINT	JOSEPHUS
Shem, after Deluge	2+500	2+500	2+500	12
Arphaxad	35+403	135+303=438	135+400	135
Cainan			130+330	
Salah	30+403	130+303=433	130+330	130
Heber	34+430	134+270=404	134+270	134
Peleg	30+209	130+109=239	130+209	130
Rue	32+207	132+107=239	132+207	130
Serug	30+200	130+100=230	130+200	132
Nahor	29+119	79+69=148	179+125	120
Terah	130+75	130+15=145	130+75	130
Abraham (called)	75	75	75	75
	427	1077	1307	1128

Hebrew Bible. From these they constructed what since has gone under the name of the LXX., or the Septuagint, containing the entire Old Testament. I am very fortunate in possessing one of the very few copies of this Septuagint Bible. It differs in a great many passages from our King James Old Testa-

dom, sometimes called Ephraim, because that tribe was the most important of the ten.

As they thereafter did not have access to the Mosaic copy of the Pentateuch, kept in the temple at Jerusalem, the Ephraim tribes made copies of their own, much like the Jerusalem copy. The Ephraimites had devel-

oped a dialect (Judges 12:5,6) with peculiar forms for nouns, pronouns and verbs. Some of these are found in the Hebrew of Hosea and in the Elijah and Elisha narratives. The Judean Hebrew had no separation between words, but the Ephraim Pentateuch had dots or periods between the words, as has the Moabite Stone which is very ancient. Except as to the above variations, the Ephraim Pentateuch was almost like the Hebrew of our King James Bible. I shall show later that the Septuagint Pentateuch was made up from one or more of the others, and modified by foreign (Egyptian and Assyrian) influences.

You will see by this table that in the Samaritan chronology the ages of the fathers, at the birth of their sons, vary considerably from the Hebrew of our Bible, the total before the Flood being only 1,307 instead of 1,656, but from the Deluge to Abraham the Samaritan has 1,077 instead of 427 years. It would seem that the Assyrian scribes were unwilling to allow the 427 years to remain because about that time Ashurbanipal, the Asnapper of Ezra 4:10, was claiming a much longer period of time for his people back of his day. As they added about 600 years following the Deluge, they deducted about 350 years from the 1,656 prior to the Flood, leaving the totals for the two periods very little changed.

How much dependence can we place in this Samaritan chronology which comes to us, in a great measure, from strangers who were not in sympathy with Hebrew traditions, religion or history? The Samaritan was influenced too much by the errors of those I have proven unworthy in chapters I and II.

The Septuagint chronology, as I state above, was made up about 300 B.C., when the Jews of Alexandria, Egypt, desired to have a Bible in the Greek language. Now, please keep in mind, as I discuss the origin of the Septuagint chronology, that the Samaritan Pentateuch had at that time been in existence 350 years; therefore it could not have copied these age figures from the Septuagint.

I shall now show that the Septuagint had as a basis, not the Hebrew, but the above described Samaritan Pentateuch. If we glance at the Septuagint and Samaritan of the above table, it is plainly seen that one of these copied from the other. The Samaritan could not copy from the Septuagint, for it was not in existence when the Samaritan

was made. Look at the figures "67" of Methuselah's age and the "79" of Nahor, to which 100 is added in the Septuagint. These figures, "67" and "79", are not in the King James Hebrew, and when they added the 100 years to Methuselah they did not notice that this made him alive 14 years after the Flood!

There are many other passages found in both the Septuagint and Samaritan, which are not found in the Mosaic Hebrew, that I might refer to as proof that the Septuagint was copied from the Samaritan, but space forbids.

Shall we allow these mongrel chronologies, not from Moses' Hebrew, but greatly modified by the interference of foreigners, to disturb our faith in our God-given chronology?

I have not a particle of doubt but that the chronology given in Genesis in the Hebrew is that which came from Adam, Noah, Abraham, Joseph, and those intervening and following until the time of Moses. As the very earliest history we have shows that writing was in use, I see no reason to think otherwise than that Adam knew how to write when he left Paradise and that those patriarchs who followed him knew the art of writing.

Everything points to the fact that written documents were handed down and kept on file in all western Asia in the days of the patriarchs; then why should we deny the same in the case of these Bible characters?

In these three chapters I have considered five objections raised against the chronology of Genesis: First, that this chronology is not definite enough to be understood; second, that disagreements among the several copies of this chronology render them all unacceptable; third, that the primeval languages required more time to mature than Genesis furnishes; fourth, that the development of prehistoric man, from an animal ancestor, requires a much longer time than Genesis provides. I have produced such an abundance of evidence in answer to these four criticisms that further discussion is unnecessary.

I will now add a few facts bearing on the remaining criticism, that Babylon and Egypt, back of Abraham, required more time for the development and growth of populations following the Deluge. These two peoples were descendants of the eight persons who emerged from the Ark, as Genesis says, 427 years earlier.

By calling to our aid some very definite synchronisms between the rulers of Egypt, Babylon and Assyria, I have been able to fill

in enough history for Egypt so as to establish fairly well the beginning of the 18th Dynasty at about 1600 B.C., which was about a quarter of a century more remote than the birth of Moses.

Profane history establishes the fact that for the 100 years, more or less, prior to the 18th dynasty, the Hyksos, a foreign people, coming from, no one knows where, had conquered the native Egyptians and had a fortified camp near the Delta. While these strangers continued their rule, near the mouth of the Nile, they permitted many native Egyptian Nomes, or tribes, to exist farther up the river. Back of this Hyksos period, the pyramids were built, likely by the first Egyptians who had immigrated not long before, from Mesopotamia, which history gives as their native country. This was possibly as early as 2000 or 2200 B.C. This is all we know of the Egyptians and I challenge any historian to overthrow these conclusions. With this comment I make no further reference to Egypt, as it is plainly seen her history does not dispute the chronology of Genesis XI.

The Mesopotamia valley was inhabited earlier than Egypt. Hammurabi, the Amraphel of Gen. 14:1, was a noted ruler of all that valley in Abraham's day, 1900 B.C. Profane history gives no definite dates back of this ruler. The first inhabitants of Mesopotamia, after the Flood, as recorded on the cuneiform tablets, unearthed in the bottoms of its ruined cities, were the Sumerians. Of the years they held sway and their civilization we know less than we do as to the Mayas or the Aztecs of Yucatan and Mexico. These Sumerians were the descendants of Ham and were conquered early by the Semites under Sargon I. It might have been 200 or 400 years, more or less, back of Hammurabi, when these Sumerians and Semites occupied these "City States" in Mesopotamia. As to this there is nothing definite.

Are there relics, in the bottom of these ruined cities, still older than the Sumerians? Certainly. The cuneiform tablets tell us that the very lowest of these relics, and even the names of some of the rulers found there, are antediluvian; but that has nothing to do with this chronology following the Flood, and does not help the critic in his attempt to overthrow the chronology of Genesis XI.

Thus it is seen that it is impossible to extend the history of Babylon so that it may conflict with the chronology of Genesis XI.

Therefore, when we take into consideration all the facts I have brought out in these

three chapters, we can continue to place the greatest confidence in the integrity of Genesis V and XI. Let us rest assured that this chronology is a part of God's revelation to us. Let us defend it against all the enemies of God's Word.

Bethesda, Maryland

*For complete article in attractive pamphlet send 15 cents to
MR. BOGGS TANNEHILL, St. Paris, Ohio.*

Sentence Prayers

God of all grace, God of all love, we come unto Thy presence, acknowledging our unworthiness and confessing our sins, but we come praying for Thy forgiveness.

O Holy Spirit, come Thou into our hearts and give us grace and strength to resist the temptations of sin.

O Saviour dear, go with us, we pray Thee, every day, so that we may be able to live pure, true lives, just such lives as Thou wouldst have us live.

Father, we pray that Thou wouldst help us to live such lives that we may be able to influence others and keep them from sin.

Father, we pray thou Thou wilt send Thy Holy Spirit into the heart of every gambler in this country, that He may show him that gambling is sin, and then turn him from it, and bring him to Jesus.

O God, we thank Thee that Thou hast made us and all people brethren by nature, and may all be so by grace.

Father, we pray that Thou wilt help each one of us to feel that the one in need of our help is our brother or our sister, and may we show to each one the love which Thou wouldst have us to feel.

Saviour, we rejoice to call Thee our elder brother, and pray that Thou wilt help us to love and serve Thy younger brethren as we would like to show our love to Thee.

O Holy Spirit, we pray that Thou wouldst show us how we can help others and thus show our love for our Saviour.

O Spirit of God, teach us, we pray Thee, how we, as individuals, can serve others, how as a society we can serve our community, how, as a church, can serve the world.

Father, help each one of us to say from our hearts, "Here am I, send me."

Christianity's Infallible Proof

C. H. BUCHANAN, D.D.

OUR Saviour was not a man of many words, contending with mankind concerning His teachings. His philosophy was to submit all doctrines to the verdict of results. Of the false prophets, the evil trees, as well as the good ones, He said: "Ye shall know them by their fruits."

On these grounds He would rest his own reputation as the promised Messiah. To the messengers of John in prison, He said: "Go tell John the things ye have seen and do know," mentioning many of the wonderful things he had accomplished. To another He said: "Believe me that I am (divine) in the father and the Father in me; or *believe me for the very work's sake*," because of the works which I do. Nothing could have been fairer: let my works speak for themselves.

On this foundation Christ would risk both His right to the confidence of mankind, and His right to be the Saviour of the world and the Redeemer of man, which included His claims as the Son of God. This was a very great assumption. Yet beyond His method of asking belief, no science had ever gone, or can go. The "new psychology," based on observation and "response to stimuli," has dared to come over to Christ's way of thinking, yet men dare to call this something "new."

A Fair Deal is Asked

This being the common method both with Christ and the scientists, why not demand that a fair deal be had between the two? Yet we know the reverse is often the case. In dealing with material data the scientist will adhere strictly to the laws of material nature. In medicine, human suffering, or the intellect, the laws governing such subjects are obeyed. Specialists are called in to judge: physicians in diseases, professors in education and judges in law. But in religion any one may offer an opinion. Vast volumes are filled with agnostic whims and passed out to the public as scientific facts. In all fairness, the scientists who are so exacting about adhering to facts should at least obey their own rules. Yet what do we find along this line? Mr. Huxley, the prince of modern scientists, the one man who should have been familiar with the laws of scientists, did not hesitate to lay aside his microscope and test tube to turn his great intellect to a scornful

ridicule of certain accounts in the Gospels, reporting the doings of the Lord Jesus Christ. He denied that Christ really died upon the cross, saying that He only swooned, and resuscitated and dragged Himself up to Galilee. We read that when a dignified English prelate reminded Him that he was advocating a theory that would drive God out of the world, he became very indignant. One wonders if his wrath was not occasioned by his being called to time by one who was not a scientist.

Mr. Einstein, a German agnostic and Communist, does not hesitate to express his opinion in religious matters. Said he:

Feeble souls do hold to the doctrine of immortality, through fear of ridiculous egotism.

Ah, indeed! One wonders where he gets his information. What right has he to an opinion on any religious subject? It is a poor rule that will not apply to all alike. If scientists demand that only they can speak *ex Cathedra* in matters of science, what right have they to be meddling in religious matters?—in a territory where they have no franchise?

Fruits as a Criterion

The best proofs of Christianity are not the "evidences" as found in books, but the real Christians themselves. The first fact is *newness of life in Christ Jesus*, as claimed in the Gospels. This has been the resulting fruits all down the ages. Beginning with the classic example of St. Paul, and coming down via Calvin, Bunyan, John Newton, Henry Drummond, and thousands upon thousands of others just as worthy, the great law of conversion holds good, by whatever method they may have come into the experience. They who really believe are made new in Christ Jesus.

When one faithfully follows Mr. Huxley's instructions and, "sits down before the facts, prepared to give up preconceived notions and follow humbly like a child wherever they may lead," there is no department of history more romantic and thrilling than the story of vital Christianity. No one could write a true personal history of the Christian religion without making his pages to glow with the brilliant story of the transformation of

character in those who have given themselves truly to their Lord. To write a complete history of such cases would be to rewrite Church history since the days of Christ. Standing out as stars of the first magnitude in the darkness of all lands are splendid cases of such transformations. They enhance the history of crowned heads, of loyal and true laymen and women, among toilers, in all lands, even in darkest heathenism. A Roman emperor was looking down on the arena while a hungry lion tore a frail girl to pieces, because she would not deny her Lord Jesus Christ and give up her religion. The emperor rose and said: "If that be Christianity, henceforth and forever, I am a Christian."

Young William Cowper, wreckless, intemperate and hopeless, had attempted repeatedly to take his own life. Sitting idly in his hotel, he picked up a Bible and read: "Whom God hath sent forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins" (Rom. 3:25). Mr. Cowper said: "Immediately I received strength to believe and the full beams of the Sun of Righteousness shone in me. In a moment I believed and received the gospel. Unless the Almighty arms sustained me I had died of gratitude and joy." Mr. Cowper became a great Christian (Wright's *Life of Cowper*).

Mr. Carlyle, in his *Sartor Resartus* (bk. II, Chap. VII) tells of his striking experience while wandering alone in a foreign city: "There rushed over me a stream of fire. I shook black fear from me forever. I was strong of unknown strength. I there and then began to be a man." Afterwards he wrote: "From that time I date my new birth. I remember it well and could go to the spot."

These cases and many like them, are "witnesses," from the past. But they represent not a dead limb, but a living religion and hope. All about us are seen today the same evidence of Christianity. Call to the witness stand such characters as Moody, Pentecost, Munhall, Alexander, Sunday, Jones, Bromley, and many others, including the revival pastors, and let them tell us what they have seen and known. A fact could not be better established.

During the year 1929 one million souls were received into the Church in America alone! This was a time of high tide in religion. There are recessionals in all interests; yet the reports for the year 1932 will, when all are in, be most encouraging. The Church

has not lost, nor is she losing her soul-saving power. Glad reports come from far and near.

A Question of Permanency

Some want to say, "All this is but a passing wave, which will soon die down." But what are the facts? Let us set down before these like children and receive instruction.

In a pamphlet on the great Welsh Revival, the author, Mr. Stead, said:

There is absolutely no question as to the abiding nature of the change it affected in me, forty-three years ago. The whole of my life has been changed all these years. This was the starting point of everything good in my life of service to others. . . . God and I are fellow-workers. That potent something came into my life then and abides with me to this hour,—my one incentive and inspiration in this life, my sole hope for that life which is to come.

Religion has in its nature an emotional impulse, which is transitory. But religion is more than feelings. It is a soul-conviction and is as permanent as any other conviction. Every Christian at his last hour will bear witness to God's abiding presence, "even down to old age" and at all times.

A noble old lady once said to the writer: "I am eighty-three years old, and my Lord has never once deserted me." She had passed through her trials and had her temptations, but her God was ever true. There is no time-limit to the abiding grace of God. When sinful men have been arrested by the Holy Spirit, made to realize their unsaved condition, and transformed into an obedient servant of God and a friend to the righteous, that radical work is not for a day or a year, but for life. While traveling the highway, the Christian may be conscious of the possible low way, into which he may fall if not watchful. In his conversion God has not taken away one's personality nor his moral free agency and responsibility. He can fall if not faithful and watchful. He is not a prisoner in his religion.

To the regret of us all, many whom we loved have lapsed from the high religious level. Men lapse from every level,—from the level of culture, from the level of health, from the level of wealth. As well as men love money, it will take wings and fly away. The poorest of men are they who have lounged in the lap of wealth and have become poor. And, too, men who have been in the atmosphere of religion and have "tasted of the good word of God" do sometime fall away. This is the misfortune of poor unstable humanity.

But this is the exception. Where a few fail, millions prove true. Mr. Moody held a great meeting in New York. This was one of his superior meetings, and he cherished its memory. Twenty-five years later he went back and called for his old converts, and up they came trooping almost to a man, those of them who were still living. Rev. G. G. Smith, D.D., held a meeting for children only, in Macon, Ga. Twenty-five years later he found of the sixty-three which he received into the Church, two had gone elsewhere, two had drifted back to the world, and one had died, while fifty-eight were still true. This record would be difficult to duplicate, anywhere except in the Church.

The Qualities which Abide

It is not our aim to picture an ideal Christian, but to show why some Christians fail of fidelity while others do not. While the Christian is the best proof of Christianity, let it be remembered that real religion does not depend upon the character of any one person. Thousands may fail yet the doctrine be true. Christ did not become discouraged even if Peter did deny him. Yet we wish to show that it is the genuine Christian that makes Christianity permanent, and by these the doctrine should be judged.

As Prof. Seely, in his *Ecce Homo*, says: "As long as Christianity can produce a character like Mr. Gladstone it can not be considered a failure." Minute history of Christianity would produce many characters which would be even greater evidences of Christianity than the life of Mr. Gladstone. Go down to the Hadley Mission, New York City, and write the history of the Water Street mission. There one will find marvelous transformations of character which equalled the experience of St. Paul. They were seemingly totally lost; were down and out, drunken, and not to be trusted. Yet they by simple faith and prayer, were transformed, made anew, and were kept to the end of life. Out from that hall went redeemed men to spend their lives in the uplift of others, with a zeal and a joy beyond the knowledge of men.

Just this sort of work is going on all around the world,—in heathen lands as well as in our civilized, cultured society. These men not only looked to the salvation of their own souls, but gave themselves to the salvation of others, many of whom were victims of their own misleadings when in sin.

Mr. Drummond, in one of his addresses said:

I knew of a man who led a woman astray. He was fast and evil then, but a few years afterwards he was converted and became what he is now—one of the most prominent men in society. But in all his success and apparent blessings there was the stain and shadow of that woman's life upon him. As a preacher he preached all over England, Scotland and Ireland in the hope that this woman might hear him and be saved. In his every prayer he prayed for her. Not long since, I was in London in a meeting where he was preaching; after the service a woman walked up with bent head and weeping. I saw them alone as they stood. This was the woman he had been seeking in restitution these twenty years.

When Christians come to make restitution to all they may have wronged, then will Christianity shine as the sun to illuminate the world. If becoming religious be not treated as a shield for the past wrongs, but can make itself a power which makes for righteousness for the untangling of the twisted strands of life, the world will look to it as the Christlike fact of life, as we have known it to do. As an illustrious example: Mr. Abe Mulkey of Texas was a merchant who felt a call to preach, but resisted. He became wreckless in buying goods, and failed in business. He made an assignment, and struggled till he had paid the last cent. "Now I can preach he gospel," said he. He had a great sermon on *Restitution* which the merchants of Dallas had him to come to the city twelve times and deliver,—it meant so much to them in having their customers to settle up their accounts. That sort of preaching has a winning power.

Men sometimes speak of "proving" the gospel, as if Christianity were a kind of mathematical problem to be demonstrated. What they should remember is that the gospel when lived is its own proof. Did not our Saviour say: "He that will do the will of my Father shall know of the doctrine?" There could be no greater proof. Yet men will pick out the flaws in the conduct of poor imperfect mankind, and hold these up as proofs that Christianity is not true,—thus putting the failure of men before the redeeming grace of God.

Mr. Huxley could make merry over incidents in the gospel story; but while the gospel itself remains the one thing on earth to cast out devils and tame the wild lusts and passions of the human heart, no institution or individual that stands against it can prosper, not even agnostic science.

Mankind will Want the Best

Man's instinct to know and possess better things is Christianity's greatest protection and harbinger of the future. Mr. Emerson's remark, "that men will have the best, even in mousetraps; they will tramp a path to the depths of a forest to obtain the best," applies especially in religion. This is God's best way for mankind, and this quality alone has given it a prestige in the whole earth. All Christianity asks is that men live it in reality.

A Hindoo was heard to say with enthusiasm: "If every Englishman who comes to India were to be like Donald McCleod (missionary), India would soon become Christian." If all professing Christians in our land were to be living embodiments of Christ's religion, America would soon be a very different country, and the adverse critics would be out of a job.

Foolish and impulsive souls by their extravagant thoughts, words and deeds, give occasion to the critics of religion to say sharp, cutting things about Christianity. But the follies of the ignorant extremists are not Christianity. They are only caricatures of the noble something. Yet so intelligent a critic as Matthew Arnold could allow himself to fall into this folly of confusing the two. In speaking of Cornish revivals he said: "They will have no difficulty in tasting, seeing, handling and feeling the invisible God twenty times over, tonight, and yet may be none the better tomorrow morning." Mr. Arnold needed to have been traveling with Mr. August Birrell, who said to a Cornish miner: "You seem to be a very temperate people here. How did it happen?" The miner, solemnly raising his cap, said: "There came a man amongst us once; his name was John Wesley." There was no need of further explanation. Wesley's sound English sense, his strong ethical nature and his hatred of make-belief, so stamped his views upon the whole of Evangelic Revivals of his day, that writers of our day, even those far removed from his religious affiliation, freely acknowledge the greatness of the moral revolution he by his revivals wrought in the life of England. If his moral principles and temperance convictions were to lay hold of the religious people of America today, there would be no "wet" issue in politics, and many would look for the millennium to soon appear.

Conversion does not force any particular set of opinions upon any one. It does wake

one's better self. It puts the conscience in the saddle. It demands the highest standard by which to fashion one's life. With the truly converted, *right* becomes not the dictates of policy, or the whims of any party; it is what the Lord Jesus would have one to do. Not right in the eyes of the public, but right in the sight of God, is the highest law of life. In reaching this conclusion, one must use not his prejudices, but his best intellect and judgment, that the conclusions reached may be one's own, since for these convictions he must answer before the judgment seat of God.

To see what a noble character such a rule of life will produce, one has but to acquaint himself with the history of Oliver Cromwell, Lord Protector of England. He was a God-filled man who bowed his head to no other potentate. There was no such thing as self or fear in him. Not a particle of trickery could men find in him as he administered public affairs. He lifted the whole kingdom up out of the vile corruption into which it had fallen, and he gave his country a prestige in all Europe it had never had. This was a truly "converted-to-God" man. He knew no other manner of life, and all true men stepped to his side and made him invincible. America needs such a deliverer today. We see no other way of escape from our present thralldom. The old unregenerated standards only lure us on into deeper darkness.

Religion's Crown of Joy

The best of the wine is for the last of the feast: religion never was intended to be a burden to the soul, yet many would seem to think it so. A cleansed heart, a princely spirit which wishes everyone well, and a sense of the Divine presence and approval are not the conditions of bondage and burdens. The happiest soul living is and by rights should be the child of God. The joy of religion is of old. When King David found the stock of his religion running low his royal prayer was: "Restore unto me the joy of thy salvation." Then he could teach men the ways of God; then he could win souls for Him; then the world will blossom as a rose.

Complying with the law is the secret of happiness in every line. Keeping the law of commerce lets the merchant have a sense of safety. Obeying the laws of morality and good society gives one the honor of society and the respect of mankind,—that good name which is better than riches. Keeping the laws of God as found in Christ Jesus,

Christian Faith and Life



VOLUME 39

FROM JANUARY TO JULY

1933

FRANK J. BOYER, *Managing Editor*

ASSOCIATE EDITORS

LEANDER S. KEYSER, M.A., D.D.
BISHOP H. M. DuBOSE, D.D., LL.D.

A. Z. CONRAD, Ph.D., D.D.
LEANDER W. MUNHALL, M.A., D.D.
HAROLD PAUL SLOAN, D.D., LL.D.

CONTRIBUTING EDITORS

CLARENCE TRUE WILSON, D.D., LL.D.
WALTER D. BUCHANAN, D.D., LL.D.
ARTHUR I. BROWN, M.D., C.M.
W. E. BIEDERWOLF, D.D.
W. MASLIN FRYSSINGER, D.D.
C. H. BUCHANAN, D.D.
HAROLD J. OCKENGA, B.A.

CANON DYSON HAGUE, M.A., D.D.
WILLIAM PHILLIPS HALL
GEORGE MCCREADY PRICE, M.A.
CHARLES ROADS, D.D.
WILLIAM POWICK, D.D.
HENRY J. ZELLEY, D.D.
H. W. BROMLEY, M.A., D.D.

FRANK J. BOYER, *Publisher*
READING, PA.

GENERAL INDEX

Christian Evidence.....	16	Reviews of Recent Books—53, 110, 152, 207, 261, 308, 362
Comments on Topics of the Times—11, 74, 119, 166, 228, 282		Sanctuary, The.....18, 80, 123, 170, 233, 289, 323
Current Religious Thought—23, 83, 126, 174, 236, 293, 327		Scrap Book, For Your—45, 102, 147, 200, 256, 303, 354
Editorial.....1, 57, 113, 157, 213, 269, 313		Young People's Department—47, 103, 148, 201, 257, 304
Library Table.....53, 107, 152, 205, 261, 308, 359		

AUTHORS

Albertson, C. C.....	292, 325, 347, 348	Krishnayya, P. G.....	33
Axtell, John Stockton.....	99, 243	Kurtz, Robert M.....	248
Baker, John Moses.....	239	McConnell, Carl G.....	289
Bales, Milton M.....	116, 251	MacArthur, Robert S.....	349
Bates, William H.....	18	Macartney, Clarence Edward.....	170
Betz, Carl.....	107, 205	Magoun, Herbert W.....	83, 316, 353
Blythe, John J.....	40	Mayo, Charles H.....	42
Boyer, Frank J.....1, 14, 57, 58, 78, 177, 231, 313, 321, 354		Metzger, Bruce M.....	41
Braunstein, B.....	253	Miller, Hermann F.....	123
Buchanan, C. H.....29, 88, 135, 213, 239, 327, 335, 341		Miller, R. H.....	323
Burrell, David James.....5, 173, 324, 346, 347, 348, 352		Munhall, L. W.....57, 58, 115, 164, 222, 277	
Caswell, E. W.....22, 43, 82, 324, 326, 345, 347, 350		Ockenga, Harold John....47, 103, 148, 201, 257, 304	
Cole, Emma G.....	254	Olney, William.....	353
Conrad, A. Z.....6, 60, 157, 274, 315		Panin, Ivan.....37, 192	
Conwell, Russell H.....	345	Payne, T. D.....	255
Copper, A. Wallace.....	45	Poor, William G.....	233
Dawson, W. Bell.....23, 65, 178		Powick, William.....145, 296	
DuBose, H. M.....16, 58, 69, 117, 161, 215, 227, 269, 316, 318		Quayle, W. A.....234, 325, 352	
Dunham, G. W.....	126, 298	Rand, Josephine.....1, 160, 353	
Ellis, William T.....	44	Ridout, G. W.....196, 250, 339, 344	
Flack, Elmer S.....	190	Roads, Charles.....	140, 302
Fryinger, W. Maslin.....181, 300		Sheldon, Charles M.....28, 326	
Gluck, William J. H.....	247	Sheldon, Don O.....	52
Graham, Edward Wallace.....	187	Simpson, E. K.....	101
Grahn, Gustav F.....	146	Sloan, Harold Paul.....2, 218	
Hall, William Phillips.....	240	Steinmetz, Charles P.....	189
Hill, Hoyt F.....	108, 194	Tannehill, James B.....236, 293, 331	
Jowett, J. H.....22, 44, 180, 346, 349, 351		Torry, R. A.....	350
Keyes, Henry S.....	242	Tuft, G. Louis.....137, 198	
Keyser, Leander S.....10, 11, 53, 67, 71, 74, 110, 113, 119, 154, 163, 165, 166, 206, 207, 217, 225, 228, 261, 280, 282, 308, 314, 317, 357, 362		VanLoon, Neal B.....	93
		Weir, McQueen.....	98
		Wengate, J. C.....	183
		Wilson, Clarence True.....80, 174	
		Wilson, P. W.....	235
		Wray, Newton.....	38
		Zelley, Henry J.....138, 252	
		Ziegler, John A. M.....	92

CURRENT RELIGIOUS THOUGHT

Ahab's Harness.....	352	Friendship.....	353
Aching of Unsatisfied Capacity.....	349	Genesis 1:1.....	192
Article in Genesis One, The.....	37	Glance at the History of Missions, A.....	250
"Because Ye Ask Not".....	350	God is not the Author of Confusion.....	190
Blood of Jesus, The.....	92	God's Plan.....	239
Breath of Lives and the Name Adam.....	198	Goodness in Action.....	253
Call to the Colors, A.....	174	Gospel and Foreign Missions, The.....	339
Christianity in India.....	33	Hail of the Mariners, The.....	350
Christianity, Religion of Gladness.....	327	Harmonies of Passion Week.....	126
Christianity's Infallible Proof.....	335	Harp of David, The.....	95
Christian Missions.....	344	Heavenly Kingdom, The.....	300
Chronology of Genesis V and XI.....236, 293, 331		Hopeless Dilemmas of Modernists.....	302
Cockroach and the Skyscraper, The.....	40	How to Have a Revival.....	247
Companionships in Heaven.....	347	Immutability of the Logos.....	298
Creator, Revealer, Regenerator.....	349	In Nineteen Thirty-Three.....	116
Criticism or Help?.....	178	Incalculable Elements in Life, The.....	44
Cross, His.....	353	Is God Dead?.....	145
Cross of Jesus, The.....	251	Jesus the Christ.....	194
Darrow Joins the Church.....	146	Joao Mbaxi and the Famine.....	183
Decision for Christ.....	353	Knowledge of the Spiritual Sky.....	180
Degrees of Love.....	41	Leave it to Him.....	239
Easter Song, An.....	160	Lessons in Love.....	99
Eternal Religion, The.....	348	Life from Above, the Hope of Humanity....	29

Man a Free Moral Agent.....	91	Sorrows	345
Man in the Street, To.....	248	Soul's Escape, The.....	346
Martin Luther.....	341	Suppose	296
Miracles and the Laws of Nature.....	21	Teaching of the Times, The.....	135
Missionary Call and Problem, The.....	196	Teaching the Trinity of the Sunday School..	140
More Precious than Gold.....	255	Temperance Lecture, Dr. Mayo's.....	40
Mountain Dwellers.....	347	Terrible Saints, Those.....	187
Obedience of Christ, The.....	43	Transforming Duty into Joy.....	351
Other-Worldliness	346	Triumph of the Defeated, The.....	88
Pentecostal Gift, The.....	347	Truth	28
Preaching	181	Ultimate Authority, The.....	352
Principle of Substitution.....	101	Unrecognized Evidence of the Virgin Birth..	83
Religion in the Development of the Child....	98	What does it all Mean?.....	44
Re-Thinking Missions.....	252	What is Man?.....	243
Rock that is Higher, The.....	351	Whence Comest Thou?.....	138
Searcher of Hearts, The.....	345	Who Changed the Message?.....	254
Seed of the Woman, The.....	137	Winona Lake School of Theology.....	177
Significance of the Commonplace.....	38	Worship of the Lord Jesus Christ: Is it Ac-	
Something New, Something True!.....	242	cording to Scripture?.....	240
Song of the Vineyard, The.....	348		

EDITORIAL

Adjustment of <i>The Methodist Credits</i>	57	Measureless Wealth.....	60
Answer Awaited, An.....	316	Miracles of Jesus, The.....	280
Archaeology of Armageddon, The.....	269	Modern Missions and the Great Commission	274
Barthian Theology, The.....	161	Notes on Demon Possession.....	163
Beecher, Henry Ward, and a Revival.....	165	Parting Salutation, Our.....	313
Christian Faith, Qualities of.....	217	Preach the Word.....	227
Christianity and the Power of the Air.....	65	Presence of the Triune God, The.....	165
Christianity and the Time Spirit.....	69	Re-Thinking Missions.....	222
Christianity and the World Age.....	16	Right and Wrong Kind of Praise.....	10
Church and Evangelism.....	115	Sad Reality, A.....	316
Evil Personalities that Prey on the Souls of		Samson Agonistes Again.....	317
Men? Are there.....	218	Science in Evangelical Colleges.....	225
Facing the New Year.....	2	Shaw's Criticism Answered.....	322
Faithful Witnessing.....	315	Ten Commandments Today, The.....	71
Fountains from Flint.....	157	Thanks	321
Genius? What is.....	318	Theory Still Unproved, A.....	67
Giving the Gospel Wings.....	321	Two New Associate Editors.....	58
Great Magazine, A: A Great Opportunity....	213	Up-to-date Modernism.....	277
Investing Intellect.....	117	Valedictory, Our Magazine's.....	314
Kingdom Quest and its Consequences, The....	6	Wheaton College.....	321
Lost Out.....	322	Why Christ Said, "Touch Me Not".....	113
Man of Sin, The.....	215	Word from Dr. Munhall, A.....	57

THE LIBRARY TABLE

All Bible Graded Lessons.....	109	Mistaken Analyst, A.....	206
Comments on an Amazing Book.....	359	Need of Atonement, The.....	205
Jesus the "Unknown".....	107	Two Natures in Jesus the Christ.....	108

THE SANCTUARY

Abide	22	Hope	82
Armour of God, The.....	326	Judgment of this World, The.....	235
Atonement, The.....	80	Love Made the Supper.....	325
Blunder of a Life-time.....	233	Message of the Churches, The.....	235
Cheerful Funerals.....	326	New Name, A.....	292
Christian Home, The.....	170	Riches of the Glory of God, The.....	173
Christian Leadership.....	123	Seeking the Kingdom.....	325
Consecration	326	Spiritual Gravitation.....	324
Exalted Adorable Jesus, The.....	289	Where? Whither?.....	18
Founded upon a Rock.....	323	Witness of the New Life, The.....	22

FOR YOUR SCRAP BOOK

Afflictions	147	Contradictions and Verities.....	103
Archaeology	45	Definition of Soul.....	303
Bible, All-sufficient, The.....	102	Early Church Uncovered.....	45
Bible, Beauties of the.....	147	Ecology	46
Bible, Inspiration of.....	147	Education	46
Bible Instruction, Early.....	102	Father's Pity, A.....	147
Bible of Supernatural Origin.....	256	Fault-Finders	200
Bible, Unity of the.....	256	Genuine Inscriptions.....	45
Broken-hearted	200	Geophysics	46
Cancelled Bond, The.....	256	God's Providence.....	157

God's Wonderful Love.....	201	Scoffers Silenced.....	200
How She Knew.....	256	Second Moon, A.....	45
Immortality.....	200	Secret Life, The.....	103
Inevitable Result, The.....	103	Self-made Man.....	46
Inspiration Lacking.....	303	Sermons that Omit God.....	303
Insufficiency of Morality.....	257	Sublime Requirements, Our.....	102
Jesus, Our Saviour.....	201	Success, not Failure.....	102
Kindness Infectious.....	303	Sun Spot, A.....	46
Little Daughter of your Eye, The.....	256	Thou art the Man!.....	102
Measuring Gifts.....	200	Unfailing Promise, The.....	102
Message of Love, A.....	303	We Would see Jesus.....	143
Retribution Sure to Come.....	201		

YOUNG PEOPLE'S DEPARTMENT

Andrew Finds his Brother.....	105	Luke.....	47
Andrew, with John Baptist.....	103	Matthew, the Publican.....	151
Angel's Witness, The.....	50	Nathaniel—Is every man depraved?.....	149
Brethren of the Lord, The.....	202	Peter, the Rock.....	148
Changed by Grace.....	148	Philip, the Pragmatist.....	149
Coming of Jesus, The.....	104	Protracted Prayer Meeting, A.....	52
Coming of the Holy Spirit, The.....	257	Rejoicing in Suffering.....	307
Disciple whom Jesus Loved, The.....	105	Sermon that Won many, A.....	258
Election of Matthias, The.....	204	Sin of Hypocrisy, The.....	306
First Hostility, The.....	305	Such as I have Give I unto Thee.....	260
Infallible Proofs.....	48	Teachings of the Risen Christ, The.....	49
James, the First Martyr.....	150	Thomas, the Doubter.....	201
Judas, the Traitor.....	203	Times of Restitution.....	304
Life of the Early Church, The.....	259		

TEXTS

Genesis 1:1.....	192	Luke.....	47	Acts 5:1-11.....	306
1:1, 2.....	190	5:27-35.....	151	5:12-42.....	207
1:27.....	230, 243	12:6.....	2	12:1-4.....	150
2:7.....	67, 198, 243	12:56.....	180	12:7.....	44
3:9.....	18	24:25.....	282	15:13-18.....	115
3:15.....	137	John 1:35-41.....	103	Romans 3:27.....	76
5.....	236, 293, 331	1:38.....	104	5:1.....	120
11.....	236, 293, 331	1:40-42.....	148	10:14.....	115
Exodus 20.....	71	1:41.....	105	11:22.....	74
Numbers 22:34.....	233	1:43-51.....	149	12:19-21.....	120
Deuteronomy 8:15.....	157	3:16.....	200	13:10.....	351
22:8.....	170	6:47.....	352	1 Corinthians 1:2.....	240
Joshua 24:2.....	288	7:1-8.....	202	6:20.....	119
1 Kings 22:34.....	251	12:2.....	325	7:31.....	346
Psalms 19:1-14.....	349	12:21.....	147	16:13.....	74
27:1, 4, 7.....	123	12:31.....	235	2 Corinthians 3:5.....	60
40:3.....	22	13:35.....	41	5:17.....	29
42:5.....	349	14:1-9.....	149	5:19.....	80
61:2.....	351	14:2.....	347	Galatians 1:11, 12.....	13
78:20.....	157	15:5.....	22	Ephesians 2:2.....	65
107:3.....	350	15:19.....	126	2:8.....	77
124:7.....	346	15:24.....	280	6:14.....	326
139.....	12	17:1, 5.....	289	Colossians 1:26, 27.....	173
Isaiah 5:3.....	348	18:38.....	28	1 Thessalonians 2:13.....	13
35:8.....	228	20:17.....	113	5:8.....	82
40:9.....	347	20:19-29.....	201	2 Thessalonians 3:1.....	119
51:11.....	345	Acts 1:3.....	48	2:2, 3.....	215
55:2.....	349	1:3-8.....	49	Hebrews 1:1, 2.....	287
Ecclesiastes 1:9, 10.....	277	1:8.....	347	1:12.....	348
Zechariah 2:2.....	18	1:10, 11.....	50	2:5.....	50
Matthew.....	151	1:12-14.....	51	9:22.....	92
5:6.....	276	1:14.....	247	11:1.....	217
6:33.....	325	1:15-26.....	204	12:27.....	229
7:24-29.....	323	1:16-25.....	203	2 Timothy 1:13.....	75
11:21-24.....	280	2:1-13.....	257	James 4:2.....	350
13:46.....	324	2:14-40.....	258	1 Peter 1:18, 19.....	13
16:24.....	353	2:42-47.....	259	1 John 2:2.....	285
20:20-28.....	150	3:1-11.....	260	3:20.....	345
20:28.....	284	3:12-26.....	304	Revelations 2:17.....	292
Mark 1:21-35.....	162	4:1-22.....	305	3:21.....	300
12:34.....	6	4:23.....	324	3:22.....	235
16:15.....	274	4:32-37.....	306	13:15.....	242

gives one a glad heart all the day; and at night he finds a soft pillow and sweet sleep.

Our Saviour did not mock trustful souls by offering them a religion which would not save. It is the victorious religion that wins souls always. This real salvation is Christianity's full fruition and crown of joy. Happiness does come from feverishly chasing after it; but it waits to fill every faithful

soul to fullness. The final plaudit is: "Come ye blessed of my Father; ye have been faithful . . . enter into the joys of the Lord!"

This is Christianity's unanswerable argument, by which she lives, and by which she is willing to be judged. With these things she proposes to go before the world and seek recruits.

Richmond, Kentucky

The Gospel and Foreign Missions

GEORGE W. RIDOUT, D.D., F.R.G.S.

AS we study the history of Missions from the days of the Apostles down through the ages, we cannot but be impressed with the fact that the one sole, all absorbing, supreme motive actuating those who were the pioneers in the enterprise was the spread of the Gospel among all nations and the salvation of souls.

This motive is fundamental in Christian Missions. It is the only motive in accord with the command of our Lord Jesus Christ himself, Mark 16:15: "Go ye unto all the world and preach the gospel to every creature."

Fitchett, writing of the missionary, said:

He has the scantiest equipment, he carries no arms, he is clad with no civil authority, he has very little money, he has only a message and a motive, but he works a miracle which science, literature, civilization cannot do,—he creates a moral character in a people foul with the vices of heathenism... Missions are the credentials of Christianity; they not only diffuse Christianity, they prove it.

The first missionaries to Hawaii were Yale men. They went in 1822. Thurston writing back to America asking for more missionaries said:

We want men and women who have souls, who are crucified to the world and the world to them, who have their eyes and their hearts fixed on the glory of God in the salvation of the heathen, who will be willing to sacrifice every interest but Christ's, who will cheerfully and constantly labor to promote his cause.

The above reflects quite significantly the missionary motives actuating the fathers of the missionary enterprise.

A missionary veteran who spent fifty years in China writing on "The Way to Win the Whole World for Christ," speaking of the principles of action which should dominate said:

First, they should preach the Gospel to the heathen; second, no persons, man or woman,

should be accepted for service whose heart is not aflame with the passion for preaching the Gospel to the heathen. Anyone lacking that supreme motive will only prove a hindrance to the spread of Christ's Kingdom.

The history of missions shows that when these principles have been adhered to and missionaries have made the spread of the Gospel and the great Redemption the supreme object of their work, there has been great fruitage.

Take Korea for example. This has been (until modernistic influences got in there) one of the most responsive and fruitful of mission fields. Evangelism there (until recent years) has had the right of way. The motto was "Evangelize, then educate the evangelized." The 1907 Revival swept through Korea in divine fire; over 50,000 professed Christ. In two years the Methodist Church grew from 7,796 to 24,244, and the Presbyterian Church from 9,756 to 19,654.

William Taylor with the Gospel, purely, went into India and revolutionized Missions there; awakenings, revivals, harvests followed.

Dr. John Sung, (B.A., M.A., Ph.D., all of U. S. A. Universities), is doing a notable Gospel work in China. It ought to be told that Sung lost his faith while going through the American schools, then in his despair at returning to China and to his preacher father without any religious experience, he entered Union Theological Seminary, New York. He soon found he was in the wrong place to get soul restoration; so he quit his classes and spent his time in prayer. He prayed through to faith, to reconciliation with God and to a conscious and joyous salvation. He then went up and had a private interview with Dr. Fosdick, whom he charged with destroying the faith of students with his liberalism. Eventually Dr. Sung got back to China and is now proving to be a John the

Baptist among his people. Recent reports tell of a great religious awakening under his preaching in Peiping, China; the largest churches have been crowded to the limit, confessions of sin and restitution have been the order of the day, while many conversions have taken place.

Another great meeting was held by Dr. Sung at Foochow, where a great work was done among students; it was estimated that a thousand found Christ as their Saviour during the meetings.

Our own experience preaching in China and evangelizing in seven of its provinces is that it is open wide for the Gospel and for evangelism of the New Testament type. A large percentage of the missionaries in China are so absorbed in educational and philanthropical work that evangelism has but a meager place in the program. Korea, where evangelism has had the right of way, increased by leaps and bounds and has the largest per cent. of self-supporting churches, while China has had more money and time spent upon it in educational, medical and social activities than any other mission field and shows the slowest growth and the fewest number of self-supporting churches. In China there are about thirty-two self-supporting churches against Korea's five hundred and thirty-seven (but I think these figures for China do not include Faith mission churches).

A writer on Chinese Missions two years ago stated that after seventy-five years there are about 800,000 Christians in China. At this rate we should need 2,500 years and fifty billions of dollars to convert one-fourth of China's vast population.

What China needs is a greater emphasis placed upon the preaching of the Gospel and real soul saving evangelism,—such work as "Bethel," at Shanghai, with its evangelistic group is doing. Dr. Jonathan Goforth's work furnishes another pattern of the Gospel work which China needs.

The evacuation in China of 1927 produced much serious thinking. A group of evangelical missionaries drew up an appeal to the Home Board. Rev. M. A. Hopkins of the Southern Presbyterian Church was secretary. They said:

Inasmuch as this upheaval has resulted in the return of a large majority of China missionaries to the homelands, we, with all humility and love, beg our Boards and constituencies at home by all means to avoid sending back to China anyone who holds Modernistic

views. Surely, in spreading the Gospel, we have enough to meet in the ancient heathenism of China without introducing this modern philosophy in the guise of Christianity which is calculated to deceive, if possible, the very elect.

We should again place the chief emphasis upon direct evangelistic work and confine education largely to the training of the children of Christians and the preparation of leaders for the church. . . . We believe this temporary hindrance to mission work . . . was God's way of bringing us back to the bedrock principle of putting Christ and his Kingdom first and placing due emphasis on evangelism as the only safe foundation for mission work.

Permit the writer to close this article with a few words of personal experience and testimony. Nearly five years ago a totally unexpected call took me to Asia to engage in evangelistic work. Two years, nearly, were spent in China, Japan, Korea, Malaya, India and Egypt, two more years were divided between South America and Africa. We witnessed the most extraordinary outpouring of the Holy Spirit in these lands; everywhere doors were opened wide to evangelism of the New Testament type.

Out of these experiences has grown the conviction that the whole missionary program needs to be reconstructed and brought back to Apostolic principles. The motives which actuated the early leaders need to be restored to the Church. The original idea of sending saved men and women to the mission field to preach and teach and testify to the great salvation in Christ Jesus needs to dominate our thinking and activities again. Carrying the Gospel as the message of redemption to lost souls must assume again a place of primary and supreme importance. Men and women must be chosen who, in addition to their education and training, have a deep religious life, one fully consecrated to Jesus Christ, and have the conscious indwelling of the Holy Spirit. The official heads of our Missionary Boards must be men and women of The New Birth, who are committed absolutely to the evangelical idea of Christian Missions, and whose conception of the missionary enterprise is higher than that of education or philanthropy. A new missionary passion is needed, both at home and abroad, but this cannot be gotten by human program or the energy of the flesh. It must rise from Calvary and Pentecost. Again we need to get clear back to the Acts

of the Apostles and the promise of our Divine Lord:

"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall

be witnesses unto me in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth."

Sao Paulo, Brazil.

The Gold in the Life of Martin Luther

C. H. BUCHANAN, D.D.

GR^{EAT} men are not the whole of life, but they make conditions such that other men may live a worth while life. In almost any age history will show a man like a great sheltering rock, resisting the storms and creating conditions which have ushered in a new era. Where in history has there lived a man of whom these statements are truer than in the life of Martin Luther? We bring him to view because there have been but few men whose example and influence are more in demand than his in this our drifting, uncertain age. Surely the efforts which made him great would redeem our times, and make the future brighter for the Church. So let us see just what were some of his dominating qualities:

His biographers tell us that "he sprang from an old and widely extended German family, of which there are documentary traces as early as 1137." He was born at Eisleben, a village in lower Saxony, November 10, 1484. Later his father removed to Mansfield and became a man of property and a town senator.

Young Luther's early education was in the ordinary schools. At the age of fourteen he entered the University of Erfurt, where he took his B.A. degree in 1503, and his M.A. degree in 1505, at the age of twenty-one. He anticipated the profession of law, but the sudden death of a comrade, and a bolt of lightning falling at his feet, wrought upon his sensitive conscience and turned him to the study of theology. He wished to save his own soul.

He was prudent and blessed in his choice of friends while a student at college. Unlike Lessing, who at college fell in with a skeptical youth who turned him away from his intended line of life, Luther made the friendship of one of the most remarkable youths of the day, if not of any day,—Philip Melancthon. They mutually complemented each other. Luther brightened the life of his young friend, while he steadied the life of Luther. Their fast friendship lasted through

life. Melancthon, who graduated with M.A. at the age of seventeen, became one of the greatest Greek scholars of his day. He was always Luther's chief supporter. Luther became a priest May 2, 1505; D.D. in 1512.

Luther's Great Piety

Luther's religion was to him as a star in the heavens in his darkest night. It was as a ballast to his ship of life in the raging storm. That he felt God always near, and could hold sweet communion with Him at all times, was the strength of his soul and the joy of his life. It lifted him above the shallow, deputed religious formality of the day. He knew that one could speak with God face to face, and needed no officiating priest and Church to intercede for him. Besides he was a great and studious reader of the Bible as the Word of God. On this he stood, and with it he fortified and shielded himself. The Word of God, and not the Church of Rome was for him, the authority of last resort. His many writings were largely in spiritual interpretation of the Scriptures. Into these he infused his own spirit of personal religion, and his rich interpretation of the Psalms and the Book of Romans, became *standards* of such literature.

Two hundred years afterwards, John Wesley, on May 24, 1738, while hearing one read Luther's preface to the Epistle to the Romans, felt his heart strangely warmed. Said he: "I felt that I did trust in Christ alone for salvation, and an assurance was given me that He has taken away my sins." This made Wesley an evangelical and started him out on that marvelous life-work of saving souls. To this is traceable Luther's religious light set aglow in his expository writings.

His religion rested on his unshaken faith and his invincible courage of his convictions. Without this latter the waves of opposition might have rolled over his bowed head, and submerged mankind for many centuries further. But his courage saved him and saved his age and ours.

Luther as a Disputant

Let no one get the idea that Luther was a contentious somebody, and wrangled with opponents for the pleasure in it, or to carry his point. Nay, verily; like his Master, he was a peace-loving soul, and to the last, did his best to harmonize and conciliate matters in the Church. But never would he have peace at the expense of the truth. He would have died first. He might have trimmed his sails to the popular winds, and lived what some call a "successful life as the pastor of a great local church"; but such was not Luther's way. Sins in high places and low, must be rebuked and overcome.

When Dr. Eck, the pope's chief defender, came into Germany, who should meet him in the Leipsic disputations but the "little monk Martin Luther"? Eck came greatly puffed up over his many victories for the pope; but while Luther did not unhorse him, neither did he unhorse Martin Luther. Eck left much crestfallen over his lack of victory, and hastened to Rome, to present charges before the pope against one who dared to meet him in controversy and dared to parry his lances.

The break with Rome was decided when at this disputation Luther dared to assert that "among the articles of Huss, there were some condemned by the Council of Constance, which were clearly Christian and evangelical,"—thus denying *de facto*, the authority of the Church to Judge and decide in matters of faith! Could anything have been more defiant, or a greater expression of personal courage? This was said in the presence of the pope's high official, and, of course, was reported directly to the Vatican, and the papal bull condemning Luther appeared.

Just at this juncture Luther put forth his writings: *On the Betterment of the Christian State*, on *The Nobles of the German Nation*. In this he unsparingly exposed what the pope had done to corrupt the loyal race of Germans into treacherous perjurers and showed with what patient forbearance Germany had borne with the indignities. This so incensed the pope that a bull of excommunication was issued January 6, 1521. The German knighthood would have taken up arms in Luther's defense, but this Luther, himself, discouraged, holding that his spiritual arms were mightier than all others. Luther showed still greater contempt for the pope's author-

ity by burning his bull before a crowd of thousands.

It was the wish of the Estates not to condemn one before his case was heard, so Luther was summoned to appear before the Diet of Worms, now sitting. To this council, against the advice of his friends, Luther went, saying: "Though there were as many Devils in Worms as there are tiles on the roofs, still I would go." Before this assembly of Bishops and Nobles of the nation he appeared, cool, collected, and ready. Here he addressed first the Bishops then the Nobles. Here he played the man. As his charges were based on his books—twenty-six in all—placing his hand on his books, he said: "If some one will show me wherein I have written against the Word of God, I will retract. Till then I will not retract. *Here I take my stand; I cannot do otherwise, so help me God, Amen!*"

That "Amen" was echoed from all over the nation. It has vibrated around the world, and still thrills the soul of real manhood. Here the precious Book of soul-freedom in matters of faith, and the right to draw near to God and commune with Him without official intervention, came to its own to gladden the waiting world. From that moment men have learned to think for themselves. Then Christianity shook herself free from the wizard spell of paganism under which she had slept for a thousand years,—free from the so-called "Universal Church" with hands all stained with the blood of martyrs and the crimes of persecuting real, upright Christian believers. But for such courage and faith how could the world ever have known such a boon or religious freedom, or how could a real science ever have been established? His heroism at Worms establishes an epoch in the world's history.

Luther in Exile

On the conclusion of his defense, Luther walked out of the hall alone, not a voice was lifted, not a hand to resist him. On his return from the city of Worms, the imperial herald accompanied him to the border of Hesse. At this point, Luther, with no companion but Amsdorf, turned his face towards Mohra, to visit his grandmother. In the Thuringian forest, May 4, he was seized by masked horsemen (some think they were Masons) and was taken for protection by his friend the elector to the Wartburg castle, the "Patmos of the Reformer." His abode

was kept a secret. Some contended that he was borne off by the Devil. His exile lasted for a space of ten months. While here did he spend his time in idleness? Not he; the much needed rest he enjoyed, but the world needed his leadership. So he turned his hand to the translation of the Bible into the language of the common people. This, perhaps, was the greatest work of his life. In doing this he consulted the plowmen, the washer women and all such individuals, that he might give them a Bible they could understand. The result was that the "low Dutch" which he made use of became in the course of time the high German and classic language of the nation.

But his presence was needed at Wittenberg; so he was called back on March 6, 1522. Excesses among his followers occurred, his leader of the people gave evidence of taking advantages of his absence. Religious "enthusiasm" broke out among the unrestrained Christians. A Luther was needed to restrain such extravagances. But, as "order is nature's first law," disorder leads to confusion and to chaos. Every one acknowledged him in the highest sense a "man of the people," and in no less sense, "a man of God." Here also belongs the part he took in the controversy with Zwingli on the Lord's Supper, and the Augsburg Confession, that immortal document.

Protestantism is Born

Here in his discussion with Zwingli and others, a rift was made with his fellow reformers, which one could wish might never have occurred. But it also showed Luther in his greatest sincerity. On the table before them he wrote in Latin, "*Hic meum corpus est*," and from that position he could not be budged. He took the words of Christ literally; Zwingli took them figuratively, as did the other reformers present. So they got together and formed the Protestant Church, —protesting not against Romanism, but against the literal presence of the body of the Lord in the concentrated bread used in the Lord's Supper.

One could wish the "protesting" might never have occurred, for, in the end the world came to feel that Zwingli was right. But, how shall we understand Luther at this point? Why, in the sense in which the martyrs of religion have died for the truth. He was conscientious in his convictions of the truth, and for this he would stand, nay die.

Just this conscientiousness led him to break with the Church of Rome which he saw to be in many respects pagan and not Christian, led by the prejudices and the will of men, and not by the will and spirit of the Master.

Such splits will occur among strong minds and conscientious souls. Bossuet, the great French orator, regretting such divisions, approached the philosopher, Leibnitz to know if some method might not be discovered by which such splits might be avoided. The brilliant intellectual pathfinder replied: "It suits us, Monseigneur, to belong to this moving, and eternally variable Church." He saw that freedom of mind and thought was the very source of the discovery of the truth, and that truth was better than the harmony of death. Just this spirit was back of Luther's break with his mother Church and his liberating his native German people, even though it did lift the floodgate to a multitude of protestant churches. Yet they provoke each other to good works, and save the kingdom of heaven.

His Matrimonial Adventure

In nothing did Luther show himself more thoroughly to be a philosopher of life, an ideal Christian and a leader and a friend to the people than when he took unto himself as wife the escaped nun, Catherine von Bora. The bachelor life is not the ideal or normal one, and no man is at his best till he has learned to give himself to and for those he loved. Luther and his ex-nun were kindred spirits. Both had learned from experience the unnaturalness of a shut-in life, deprived of the fellowship and inspiration of right society. Christ chose at least one married man to be his disciple, and He made him chief of the apostles. A pastor doubles his worth by marrying a good woman.

Luther's marriage was perhaps his boldest step. It shocked the Church and gave anxiety to his best friends. But in this he was not pleasing others, but only the two who were most intimately interested. He determined not to be spiritually a slave. Having satisfied himself of the nullity of his monastic vows, he took the boldest method of showing how utterly he rejected them. His marriage proved a happy one. His home-life was a joy to his family and a great advantage to his Church. It became the ideal home-life set before the world. To his wife he was an ideal husband; to his five children he was

an ideal father. In the death of his two daughters, his genuine sorrow and the tender Christian manner he comforted his wife in her grief and the manner he spoke of his departed children, opened up a new channel of sympathy and love from his parishioners. Thus he became a real brother in Christ to all who knew him. His three sons became splendid men; his descendants lingered some two hundred years, then died out; but his name and influence still live, demonstrating the fact that the Lord buried his workmen, but their works do follow—live after them.

His Lingering Charms

It is a far cry from this to the day of Martin Luther, four hundred years ago. But if we will but pan out the gold of his life and deeds it can easily be seen why his name is not forgotten. The very conditions of his life look to permanency. Where there is good blood, an ideal home-life and training, a good education with splendid companionship, with sound religion and a sense of the Divine presence, canopied with a courage

of conviction which presages only success, is there any wonder that the world will not let his name die?

Do we of today with our forgetfulness of God, the national corruption and stupidity, the modernistic denial of the divinity of our redeeming Lord, need to cherish such a person and to emanate his example? More of his courage would surely lead us to stand up against "the world, the flesh and the Devil." His persistent approach to the throne of God would give us more religious life and power. His sane mysticism in religion would make our life more worth the living. His spirit in the Church today would give our religion the same drawing power that he manifested four hundred years ago. In the midst of the agnostic drift today, one cannot resist the cry: Oh for more of the spirit of courage and success of a Martin Luther, with his deep piety and courageous common sense! Surely these would sweep many a cloud from our sky and make the future vastly more brilliant.

Richmond, Kentucky

Motives and Principles of Christian Missions

GEORGE W. RIDOUT, D.D., F.R.G.S.

IN these days of discussions and debates respecting the present and future of Christian Missions it may be well for us to think back a bit and examine again the foundation, origin and motives of the Foreign Missionary enterprise.

1. Foreign Missions have their authority and urge in the command of Jesus: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15. Matt. 28:19. Luke 24:47,48).

2. Foreign Missions have as their motive power the constraining love of Christ (2 Cor. 5:14), and a passion for souls. This latter is expressed in Rom. 1:14-16. In these verses there are three expressions which have been spoken of as the Missionary's creed: "I am debtor." "I am ready." "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation."

3. Foreign Missions have as their supreme objective the propagation of the Gospel, the salvation of souls, the spread of holiness. All other activities—schools, hospitals, orphanages, social work, should be subsidiary only to this one purpose. "First Evangelize"

was the Korean slogan in the early days. "Then educate the evangelized." Korea became the most responsive and the greatest fruit-bearing of all the Mission fields in Asia (Witness the great Revival of 1907 when over 50,000 were led to Christ).

4. The instruments for Foreign Missionary work must be men and women who have work must be men and women who have been "twice born" and moved by the Holy Spirit and motivated by the constraining love of Christ and love of souls. Professor Warneck thus described one of China's great missionaries:

A man full of the Holy Ghost and faith, of entire surrender to God and his call, of great self-denial, heartfelt compassion, rare power in prayer, marvelous organizing faculty, energetic initiative, indefatigable perseverance and of astonishing influence with men, and withal of childlike humility.

5. The power of Foreign Missions is essentially spiritual and supernatural because the enterprise is a supernatural one: "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses

... unto the uttermost part of the earth" (Acts 1:8).

These words were said and promises were given to the early church preparatory to its launching out and becoming a wonderful missionary church and giving to us "The Acts of the Apostles."

6. Foreign Missions to succeed, must honor the Holy Spirit.

This has been very beautifully set forth by Dr. A. J. Gordon (Baptist) in his book, *The Holy Spirit in Missions*. He gives 7 points on the superintendence of the Spirit.

1. In the selection of Missionaries. Acts 13:2.
2. In thrusting them forth in the field. Acts 13:4.
3. In empowering them to speak. Acts 13:9.
4. In sustaining them in persecution. Acts 13:52.
5. In setting the Divine seal upon their ministry. Acts 15:8.
6. In counselling in difficult matters. Acts 15:28.
7. In restraining them from entering forbidden fields. Acts 16:6.

8. Bishop Foss at the Fiftieth Anniversary of Missions in India said:

When I was here before I received a new and lasting impression of the depths of meaning in one utterance of the Apostles' Creed: "I believe in the Holy Ghost." Only the divine Paraclete, the third actual, living ever-present Person of the adorable Trinity, concerning whom Jesus said: "He shall testify of me," could possibly have wrought the glorious transformations of character which have occurred from Bombay to Calcutta and from Nainital to Madras. What hath God wrought? Glory be to his name! Oh that he may multiply a hundredfold the marvels of his saving grace.

The Bishop was praising God for the growth of the work from one missionary and a borrowed helper, to a membership of ninety thousand, and nineteen thousand baptisms in one year.

Sao Paulo, Brazil

The Searcher of Hearts

E. W. CASWELL, D.D.

I John 3:20

CONSCIENCE is the voice of God in the soul. Pain warns of disease, that the remedy may be applied. So remorse speaks of the sinsick soul. If there is no relief from condemnation, life becomes unbearable. But when the accusing conscience rests upon the bosom of forgiveness, condemnation is gone. Then have we confidence toward God.

Peter realized that Jesus saw into the depths of his being when he replied, "Lord,

thou knowest all things; thou knowest that I love thee." He was conscious that Christ knew of his penitence, his deep contrition, returning love, and longing for restoration. Others may misjudge you, cast you out as evil, but he knows all the facts; he remembereth that we are dust; he responds to our longing love with oceans of compassion, he takes us to his heart because he understands all our struggles, woes and conflicts.

He who knows that we love him is infinitely greater than all the knowledge of fellow men which may condemn us. His omniscient eye looks upon us in love and whispers, "Peace be unto thee; rest in me; feed my lambs." No one else can forgive and save like the wonderful Saviour. All others may have opinions, imaginings, guesses, but only One knows. How unsearchable are his judgments, his mercy and compassion! When his love flows back into the heart that has denied him, we know that we have passed from death unto life, from sin unto holiness, from hell to heaven.

Sorrows

RUSSELL H. CONWELL, D.D.

Isaiah 51:11

ABRAHAM LINCOLN said that the pond lily was his favorite flower, because it came up out of great tribulation, and wore its glorious robes modestly. Every home ought to have a water lily in the yard or in the window garden. It is a friend, a sermon, a comfort, an exposition of the ways of the Lord, and a suggestion of heaven.

Look at it with a reading-glass, and then realize how its sorrows were really worth while. The startling but helpful contrast between the root and the blossom contains a whole volume of sweet comfort for the broken-hearted. The silhouetted forms seen in the dark shadows on the curtain are but phantom images of real forms walking in the bright light. Sorrows are shadows, which the angels presented on life's screen, showing clearly the truth that the shadows of gloom have a glorious counterpart, and a real one, in the light of heaven's shining gates.

Nothing brings the Eternal City so clearly to view as the shadows of earth's farewells, the funerals, and the lonely homes. The comforting touch of a sympathetic hand and the whisper of love to a stricken soul could not be appreciated without grief.

How thrilling and joyful the thoughts which come to the stricken soul when it hears sung the words of Paul concerning our Lord, "who, for the joy that was set before him, endured the Cross, despising the shame!" What dark form is that outlined so clearly on death's impenetrable veil? Jesus of Nazareth passeth by!

The Soul's Escape

J. H. JOWETT, D.D.

Psalm 124:7

MR. FIGGIS told us of a man who was not a Christian, but who regarded the whole meaning of religious experience as summed up in these words of the Psalmist. And most certainly these words do suggest the great redemptive facts of escape and freedom. The soul becomes enmeshed in the net of circumstances, the fettering tyranny of sin and guilt and worldliness, and it cannot get away. The more it struggles the more it is entangled, like a bird which is caught in the net. The only hope of deliverance is by some strong and gentle interposition which will lift us out of the net, and give to us the joy of winged freedom.

It is this entanglement which constitutes life's servile bondage. Our souls are so often caught in the net. Our feet are fast and we cannot use our wings. We are scarcely pedestrians, and we were intended to be the "birds of God." We are in worldly bondage though God purposed that we should "mount up with wings as eagles."

And the trouble is, we think that by struggling with our bondage we shall gain our freedom. Yes, we say, "I really won't let things get such a hold on me!" Or we say, "I am going to hold things more at arm's length!" Or we say to ourselves, "I must deal strongly with that hand; I must show that I am the master." But we just go stumbling on, and the net is winding itself ever more desperately about our souls.

Let us listen to one who escaped. "Mine eyes are unto the Lord, for he shall pluck my feet out of the net." That is how we find our deliverance. It is not ours to do the plucking up, it is ours to do the looking up. God will look after our feet if we look after our eyes. The soul that turns to the Lord finds a sure escape.

I can imagine nothing better for us to do than to read all that is said in the Word

of God about the glorious freedom which God purposes for his children. Let us read about the vast inheritance of the saints of light. Let us read about the height and depth and length and breadth of the love of God in which we are to live and move and have our being.

What a heaven of a home for the soul to soar in! And then let us read about the things which God hath prepared for them that love him. And then let our eyes begin to wander over the unsearchable riches of Christ. And when we are getting some expanded sense of the freedom which is ours in Christ, let us look at the miserable nets in which we are entangled.

Aye, let us look at them until we are ashamed of our shame. And then surely our eyes will be unto the Lord, and we shall cry for our salvation. And the Lord will lift our feet out of the nets, whether they be dirty nets of passion, or the seductive nets of vanity, or the small wiry nets of petty cares; he will lift us out of the nets. And when our feet are free we shall find we are provided with wings.

Other-Worldliness

DAVID JAMES BURRELL, D.D., LL.D.

I Corinthians 7:31

JESUS said of his disciples: "They are not of this world, even as I am not of the world." The corollary of this is Other-worldliness, as Paul puts it: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The point of departure here is, "They are all doing it." Shall we fall in with the fashion or not? The world wheels up to your door in its automobile and invites you to take a Sabbath spin. Others are doing it. Why not? But pause a moment and ask, Will the Bridegroom go with his bride that way? Conformity to the world is non-conformity to Christ. There is only one thing, under such circumstances, for a Christian to do; namely, to brace himself back on his principles and let the crowd sweep by.

What is the result of falling in with fashion as against the precept and example of Christ? You will remember, in the story of Sinbad the Sailor, how a magnetic rock standing out of the sea, drew the ship's bolts

and clamps one by one, until nothing remained but a dismal wreck. So do Christian principles yield to the fashion of the world about us.

And the remedy? There is none, but to get back to Christ. By our loyalty to him let us be mindful of the sharp and fast line which he drew between the self-indulgence of the passing hour and the life which is lived in view of the Eternity further on.

Mountain Dwellers

C. C. ALBERTSON, D.D.

Isaiah 40:2

MANY of the most significant events in history have occurred on mountains. Jesus was a mountain-dweller. He was tempted on a mountain; he began his public ministry on a mountain; he was transfigured on a mountain; on a skull-shaped mountain he paid "life's arrears of pain, darkness and cold;" from the slope of a mountain he ascended in the attitude of blessing. But aside from these facts, Jesus' whole life was one of lofty aims and high purposes. Above the plane of animalism, indeed above the plane of mere intellection, in the realm of truths which never could have been discovered by investigation or research; in the realm of forces which are not of the earth earthy; in communion with the Eternal, he spent his lonely, lovely years. Above the world of pleasure-seeking and money-getting; above the world of mere passive enjoyment; above the world of fame and social conquest, he lived, serenely and by choice.

The Pentecostal Gift

E. W. CASWELL, D.D.

Acts 1:8

POWER to make the mountains of sin flow away into the sea of forgetfulness. Power to level the little hills of self till the soul is one beautiful plain of harmony and fruitfulness. Power to cut a channel for the river of life and peace, ever flowing through this garden of the Lord. Power to wash your spirit whiter than the snow, like the purity of Paradise, where birds sing, flowers grow and hope eternal springs from the soil of the soul.

The very atmosphere of this life-giving power is restful, luminous with the light of the sun of righteousness. All the glory and joy of the first Eden is recreated where sin

once abounded. "All power belongeth unto God." "All power in heaven and in earth is given unto me," says Jesus, and the Holy Spirit on Pentecost transmitted this power of deity to the early church. Power to become like Christ, to witness for him, live and die for him, and reign eternally with him.

Many Scripture passages express characteristics of this power, such as "endued with power from on high," "filled with all the fulness of God," "create in me a clean heart, O God," "sanctified holy and preserved blameless unto the coming of the Lord Jesus Christ," "have ye received the Holy Spirit since ye believed?" Are not many of our hymns prayers for this purity?

God's words thus lift up an ideal we all may reach, and our songs sing of an altitude we may obtain. The whole Christian world should pray that this baptism of fire may burn up all the dross of sin and make mankind fully ready for Christ's second coming and for eternal residence with him in glory.

Companionships in Heaven

DAVID JAMES BURRELL, D.D., LL.D.

John 14:2

HEAVEN is a prepared place for a prepared people. From which we conclude that our associations in the future life will be determined by the company we prefer to keep here and now.

What we call death is no calamity but merely an incident in life. The only reason why we face it with reluctance is because it ends probation; as it is written, "He that is unjust let him be unjust still, and he that is holy let him be holy still." It marks the parting of the ways where, "being let go" from the temporary conditions and limitations of this world, we seek our "own company." There are only two places where we can go: and it is for us to say which it shall be.

Where, my friend, do you want to go? To heaven? Its twelve gates are never closed, and whosoever will may enter in. But that "will" and that "want to" make it a moral impossibility for the unprepared to enter in. If your habits and associations here are such as to crystallize your character in wickedness, what would you have in common with "the spirits of just men made perfect?"

Imagine yourself at one of those open gates, listening to the song "Worthy art thou who hast redeemed us by thy blood!"

Could you sing it? And consider what they are doing there. "His servants do serve him—as ministering spirits, sent forth to minister unto them that are heirs of salvation." Would that be a congenial occupation for you? If not, "Let me go hence," you would cry; "this is no place for me!"

The Eternal Religion

C. C. ALBERTSON, D.D.

Hebrews 1:12

HOW changeful is human life! Families are broken up. Friendships are severed. Individuals perish. It has been so since Eden, and it will be so while human life persists and we are subject to the forces of decay.

Even continents grow old. Planets fade and die. What means the sudden paling of a star in the sky? Perhaps a world in its hour of dissolution. Our earth will grow old some time and will no longer be capable of sustaining life.

But there is One whose years do not fail. He is the Ancient of Days, the Eternal God. It is a mere truism of our faith that God is unchanged and unchangeable. Is religion unchanged and unchangeable? Certainly the forms of religion are not. Certainly creeds are not. But if we have an Eternal God revealing himself to us in an Eternal Christ, then we have an eternal religion.

Changeful as human life is, there are eternal phases of human experience. There are eternal needs growing out of our very weakness. All races of men in all ages of time have felt these needs and acknowledged them.

The Christian doctrine of an eternal revelation meets the need of a race for whom the Psalmist spoke when he said, "My heart and my flesh cry out for the living God." The Christian doctrine of the Cross meets the need that expresses itself in sacrifices and offerings.

Christ is the eternal Sacrifice, the Lamb slain from the foundation of the world. No other religion has so many eternal features. The foundations of Christianity go deep. The superstructure of Christianity rises high. The provision of Christianity for human salvation and satisfaction covers the whole compass. There is not a moment in life, death or the vast forever for which it does not provide.

And the marvel of it all is, this eternal provision, is in the Person of Christ. He is

the sinner's personal Saviour. He is the departing soul's personal companion. He is the mourner's personal comforter. He is the soul's interpreter. He is the personal sacrifice that searches the whole earth through to find a gift with which to come to God.

A dying saint had a wonderful dream. He came empty-handed into the presence of the eternal Judge. He was hopeless and forlorn. He waited to hear the sentence of banishment from the ineffable glory. Then in shame he looked down at his empty hands, and lo, he saw in glowing red, in radiant crimson, the name of Christ. The Scriptures say our names are graven on his hands, but faith tells us his name is written on our hands. Empty-handed we can not go before the Great White Throne, for our lives are hid with the Eternal Christ in God.

The Song of the Vineyard

DAVID JAMES BURRELL, D.D., LL.D.

Isaiah 5:3

THE reign of Uzziah was marked by peace and prosperity. But prosperity brought on spiritual pride; true worship declined; the people, while keeping up outward forms of devotion, forsook the Lord.

Then Isaiah came to admonish them.—Isa. 1:2,3; 11-17.

All else failing, the Lord resorted to chastisement, blow upon blow: the visitation of locusts, the drought, the earthquake. Isa. 1:5-20.

What has God done to bring the human race up to a realization of its high destiny?

Man, as originally created, was in a state of moral equilibrium. He was innocent, but without positive character. He was pure only as a graven image is pure. If he is to possess character he must strive for it. Character is ever the outcome of trial. The tree in the garden was designed to be the touchstone of Adam's character.

The moral law was given for the uplifting of the race. The law has in it a *genuine possibility of life*. It is *naturally possible to keep the law*, otherwise it would have been a mockery to give it. The law has *power to save* ONLY when it is *kept to the letter*. Deut. 27:26.

The rearing of the cross. This is the covenant of grace (Rom. 8:3,4; John 3:16).

Two necessary things are wrought under this covenant of grace which must otherwise

remain undone: *Forgiveness*. The mislived past is erased and forgiven.

Imputation. We need not pardon only, but a positive righteousness which shall entitle us to an abundant entrance into the kingdom of God.

Aching of Unsatisfied Capacity

J. H. JOWETT, D.D.

Psalm 42:5; Isaiah 55:2

HERE are two lives, and in each of them there is a gnawing consciousness of unrealized needs. They are very busy, but they have no final satisfaction. They go from one feast to another. But they do not find the vital bread. The soul remains cast down and disquieted. It labors for that which satisfieth not.

Now, if we had been created on smaller design we should be more easily satisfied. If the house of our being were a one-roomed house, and that room a sort of dining-room, we could eat and drink and the feast would bring contentment. Or if the one room were a sort of workshop, and all our faculties were instruments of business, our work would satisfy our meager cravings. Or if the single room were a sort of clubhouse, and our instincts were entirely social, we should find all we need in fraternal communion. Or again, if the one room were a sort of study, we should discover the ministries of satisfaction in science and art and music and literature.

But our life is not a one-roomed house. We are created for certain august relationships, and if these relationships are not perfected, or if they are broken, or if they are only formally recognized, our being aches and is disquieted in the sense of unsatisfied capacity.

It is the plan of our life that we should walk and talk with God. We are endowed with profound instincts and yearnings and capacities which are fitted to receive and entertain the divine presence. And these eternal powers are feeling for the eternal as for their vital bread. Offer them the world's feast, and they are hungry still. It is like offering stones for bread. These things are not big enough. The soul thirsts for God, for the living God.

And so the real trouble with multitudes of people is that they think too little of themselves rather than too much. They meas-

ure themselves on the scale of the inch, and they were created on the scale of the infinite. And for such people to seek God is like coming out of some small, ill-ventilated, stifling room into the open air. It is like coming out of a closed cabin onto the open deck with the immeasurable above and around us on every side. We can stretch ourselves. We can breathe our native air. "In Him we live and move and have our being." We are at home in the Lord.

Creator, Revealer Regenerator

ROBERT S. MACARTHUR, D.D.

Psalm 19:1-14

GOD'S world and God's Word are only different parts of God's one revelation. There is no contradiction between natural and revealed religion, when both are properly understood. Genesis and geology speak the same language. There may be contradictions between our interpretations of Genesis and of geology, but there are no contradictions between God's revelation in Genesis and geology. Natural religion is revealed religion, so far as it goes. Natural religion is supplemented by God's fuller, humaner, and diviner revelation contained in the blessed Book which we call the Bible.

The Nineteenth Psalm sets forth most beautifully the true relation which exists between God's world and God's Word. In the first six verses of that psalm we have *natural* religion. We have here one of the finest personifications I know of in any literature. One day is calling to the next day, and the next takes up the cry and passes it on; thus day unto day, in ceaseless procession, shows God's wondrous revelation of himself. The same thing is true of the nights.

In the seventh verse we enter a new atmosphere. We are now breathing the air more distinctly of heaven; our feet are on the eternal rock. We now read, "The law of the Lord is perfect, restoring the soul." Not a word is said in depreciation of natural religion; we simply rise to a higher plane. Down to the end of the thirteenth verse we have *revealed* religion, and the effect which it ought to produce on conduct and character.

Then in the last verse we have *experimental* religion: "Let the words of my mouth," etc.

Observe the progress we have made in our study of this psalm. We have first, crea-

tion; second, revelation; third, regeneration—natural religion, revealed religion, experimental religion. In this respect, this psalm is an epitome of the whole Bible.

The Bible is the most wonderful library in the world. It took 1,600 years to make it. It took God Almighty and probably forty human writers to produce it. Some of these writers were princes, some were peasants; some were lovers of war, some preservers of peace. Parts of it were written in prisons; parts in palaces; parts by men of culture; parts by men of ordinary intellect. Yet the Book is a unit.

The whole Bible centers around Christ. From the first majestic words of Genesis to the last love-notes of Revelation, this Book reveals Christ's glory and chants his praise.

"Because Ye Ask Not"

R. A. TORRY, D.D.

James 4:2

SEVEN short words, every one of them a monosyllable but one, and yet what a wealth of meaning is wrapped up in them! They contain the secret of the powerlessness and poverty of the average Christian, the average minister, and the average church—neglect of prayer. "Ye have not, because ye ask not."

Prayer is the key that unlocks all the storehouses of the infinite grace and power of God. The reason that we know so little of this grace and power in our own lives and in our work is because we so seldom use the key and enter the storehouses of God's grace and power and help ourselves to what God has provided for us there.

All that God is and all that God has is at the disposal of prayer. Prayer can do anything that God can do, and as God can do anything prayer is omnipotent.

"Why is it," many a Christian is asking, "that I make such poor headway in my Christian life? Why have I so little victory over sin? Why do I grow so slowly in the likeness of my Lord and Saviour Jesus Christ?" God answers in the words we are studying, "Neglect of prayer. You have not, because you ask not."

"Why is it," many a minister is asking, "that I see so little result from my ministry? Why are there so few conversions? Why are there so few accessions to my church? Why are the members of my church so little helped by my ministry?" Again God answers

in the words before us, "Neglect of prayer. You have not, because you ask not."

"Why is it," both churches and ministers are asking, "that the church of Christ today makes such slow headway in its fight against sin, against error, against worldliness, against all the forces of evil?" Again God answers, "Neglect of prayer. You have not, because you ask not."

The Hail of the Mariners

E. W. CASWELL, D.D.

Psalm 107:3

IT is customary in passing ships on the ocean, to cry out, "Whither bound? Where from? Under what flag?" Such words of friendship are cheering on the wide, wild billows of the sea. It is said that it is customary for every English Christian sailor to hail any companion English vessel with the words, "494, sir." Immediately the reply is received, "6 farther on." The meaning of the signal is that in the sailor's hymnbook, 494 is Fanny Crosby's hymn, "Blessed Assurance, Jesus Is Mine," and 6 farther on, or No. 500, is "God Be With You Till We Meet Again." We are all sailing over life's ocean and may well follow the example of the sailors and sing our welcome and farewell as we come and go, passing each other in the great work of life. We are all bound for one haven, one city of God. We are citizens of the same heavenly country, under the guidance of one Captain, blood relatives of our Father's family. Have we not every reason for being friendly, cheering each other onward, remembering that

Jesus reigns o'er thee,
Calm land beyond the sea!

We are voyaging over the ocean of unchanging Truth. "He hath founded righteousness upon the seas and established it upon the floods." The earth is full of changes, but the sea is ever the same, like sunlight and air. Man trusts the waters as he floats his commerce upon all oceans; so he should trust the sea of divine Truth. There are no wrinkles upon its brow, no age or fickleness in its movement. From everlasting to everlasting, it is the same.

How many are drifting over life's ocean without captain or compass, liable any day to strike rocks, bergs or shoals, the prey of fogs, storms and darkness! Remember that

the old ship Zion never lost a passenger, for it bringeth them to the desired haven!

Transforming Duty Into Joy

J. H. JOWETT, D.D.

Romans 13:10

HOW does love fulfill the law? By transforming it. Love converts an outer command into an inner constraint. Love changes duty into joys. Love turns statutes into songs. All this is surely what is intended by the Psalmist when he said, "I will run in the way of thy commandments when thou shalt enlarge my heart." A bigger heart transforms both the road and the runner. It is the smaller heart that is painfully conscious that the journey is along the highway of statutes and decrees. But when there comes a bigger love the way of the commandment is transformed into Lover's Lane. We do not walk along it with the leaden feet of slaves, discharging a task. We hasten with the winged feet of those who are upborne by the sense of privilege and delight. The disciples felt they were obliged to wash one another's feet in obedience to traditional commandment, and they moved to the task with gloomy reluctance, or they shirked it altogether. Mary Magdalene washed the Saviour's feet from an impulse of passionate devotion, and she was never conscious of any command. "She loved much," and cold statutes had nothing to do with her gracious ministry. Love fulfilled the law without knowing it.

And thus does love transform the law. The magisterial command becomes the lover's wish, and love leaps to meet it on the way. For example, let us take a divine commandment from the Old Testament: "Seek ye Me!" It is a call to worship. It lays a command upon the conscience, and duty can obey the command. But with what cold scrupulousness does duty set about the service! With what precision it measures out the exact dimensions of the task like some mean and grudging tradesman who will not add a single grain more than is required to turn his scales! We can study the ways and manners of duty by watching the Pharisees. How expert they were in discovering the minimum demands of a divine statute. If the law compelled them to go a mile, they would never go two. But suppose a passionate love had expelled this meager sense of duty, then surely the ways of worship would have been transformed! "Seek ye Me!" Precise meas-

urements would vanish in the ample consciousness of privilege and delight. The worshipper would not go to Zion like a slave to his labor. He would go like a lover to the trysting-place, filled with holy expectation and joy.

The Rock that is Higher

J. H. JOWETT, D.D.

Psalms 61:2

WE can only find our refuge in something bigger than ourselves. Even our home cannot be just our own size or it would become our grave. We must have room to stretch or we shall shrink. If we were never to meet anybody who is most evidently bigger than ourselves, we should speedily suffer from arrested growth. Even my reading must be a rock that is higher than I. It must lift up mine eyes in aspiration and discovery and wonder. If my books are about my own size, if they make no exacting demand upon me, if the food they offer is only soft stuff with never a hard crust which requires thorough mastication, my mental life would not even be allowed to remain stationary, but would pass through swift impoverishment and deterioration. Yes, even my books must be higher than I if I am to rise.

And this is true of everything else, but it is preeminently true of our God. Our God must be bigger than ourselves or our religion will be a petrification. But the deadly peril is that in our everyday working thought of God, he is often no bigger than ourselves. He is not a great Being to be looked up to and to be greatly worshiped. He is more of our own size, on our own level, a Being to be looked at and not to be revered. "Thou thoughtest that I was altogether such an one as thyself." That is the real danger, not so much in theory as in practice. We act as though the Holy God were just like ourselves. And so there arises a flippant intimacy which we foolishly regard as freedom. We take liberties with God and call it liberty.

There will be no depth in our life while there is no height in our vision. Our prayers will move among lesser things until we gaze upon the unutterable glory. And here we can be mightily helped by the inspired Word. Let us take some great passage of Scripture where the glory of the Lord is revealed. Let us read it very slowly. Let us linger before the heavenly treasure. Let us fix our eyes

steadily upon the glory. Let us kneel before it. Let us look up and pray! I am now before the Rock that is higher than I. And such a prayer could not be thoughtless. It could not be filled with trifles. Even before I begin to speak in audible prayer there will be an enlargement of aspiration and desire. Worship will be ennobled. "Great is the Lord, and greatly to be praised." I should enter into this Psalmist's secret, which is the secret of the Lord.

The Ultimate Authority

BISHOP W. A. QUAYLE, D.D.

John 6:47

JOHN HENRY NEWMAN, that master of English, left the Church of England because he wanted authority. He came to the Pope to give him end to his quest for assurance and authority. He fondly hoped for a final word to stay his fears, quiet his perturbations and bring the needle of his compass to a perfect rest. He fled from doubt and came to petrification. It is one of the saddest of all sad human stories. "Appologia pro Sua Vita" is a distressing book because it rehearses the story of a man afraid of himself who is in quest of the Fearless Land, and who gained only the Land of Self-Deception.

It is curious how a fine mind like that of Newman can lose itself in the marsh of the Tiber when it can find itself in the crystal current of the River of God.

"But spite of fears, pride ruled my heart" is a plaintive phrasing of "Lead, Kindly Light." We sing it; howbeit it is scarcely a brawnny hymn. It is a helpless hymn, the hymn of a lost bird and a wounded bird. It will not beat against the tempest. The storm birds revel in the storm and fly into the winds' worst fury. We do not whimper our doubts but rise through them into the giant solace and definite comfort of Christ's "Verily, verily I say unto you." What is the seat of ultimate authority? The word of Christ. "All power," said he, "is given unto me in heaven and in earth." That suffices. We want no more. He knows. He is the God of things as they are. What he made he understands. Therefore, with him "is neither variableness nor shadow of turning." He keeps straight on. And with him in that elect companionship we arrive. We steady our nerves in the authorization of him whose word wakes the dead and bids the sleeper rise. "Verily, verily

I say unto you"—that is our refuge and hiding place. We need ask no other. Here we reach certainty.

Ahab's Harness

DAVID JAMES BURRELL, D.D., LL.D.

I Kings 22:34

IT is a serious thing to live, for life is conflict. No man can safely lean upon his own strength. The armor of the unreligious man is sure to fail him.

There is a flaw in the *breast-plate* which covers the *heart*, and the heart is the center of life.

There is defect in the *helmet* which covers the *brain*, the seat of the mind. The mind sympathizes with the heart. Affections and beliefs go together.—Cor.2:14.

An open *visor*. The visor covers the *eyes*. As the eyes are to the natural body, directing one's steps, so is *conscience* to the soul. But conscience again sympathizes with heart and mind.

A loose *girdle*. This girdle corresponds with the *will*. But the will sympathizes with heart and brain and conscience.

No *shield*. The shield covered the whole person from head to foot. The shield of the believer is *faith*. Here is the secret of his defence: he believes in God as his Creator, as his Preserver, as his Saviour, as his Sanctifier, as his Sovereign, competent to rule over and able to protect him.

No *sword*. The sword of the Spirit is the *Word of God*. Our effective weapon is a "Thus saith the Lord." The sword of the Spirit which was flashed so effectively in the wilderness that day is an effective weapon today for every one who will use it.

Thus it is seen that the panoply of the natural man who is without religion is defective at every point. What shall be done? Come to the Lord's citadel and prepare yourself for life's conflict. Eph.6:13-17. And then watch and pray!

Audubon, the great naturalist, had for years been making drawings for his great work, "The Birds of America." The drawings had been put away in drawers and the mice had nearly destroyed the labor of years. With hardly a word of complaining Audubon went to work to reproduce them. Such examples are useful to those whose petty cares and trials disturb the health and equanimity of overworked nervous systems.

HIS CROSS

JOSEPHINE RAND

Then said Jesus unto his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

One stood midst many crosses, large and small.

"May I not choose?" he said. "Is not the call: 'Take up thy cross and follow Me?'" He raised The smallest one of all, while God he praised. One stood beside him, then, with grave, sweet mien:

"Thou canst not choose thy cross; 'tis Mine, I ween,

To know the burden which thou best canst bear, That thou may'st surely win a crown to wear."

One dragged his cross behind him on the road, And veiled his face, and if he ever sowed A seed of kingdom truth, 'twas never known; His Lord was left to bear His cross alone.

One moved beside him in the sunny day: "Thou'rt not to drag thy cross, but bear away; And he who veils his face as child of Mine, Can never in the kingdom's glory shine."

One held aloft his cross, by pride adorned, And with high pomp the envious gaze suborned;

With sounding brass and tinkling cymbal praised

The cross which once on Calvary was raised. One stood before him in the crowded street, And showed His wounded hands and pierced feet;

And then He said: "Thou canst not follow Me

Except in love and true humility."

One clasped his cross close to an aching heart—

Hidden from human gaze—and walked apart In lowly paths and weary, desert ways, Helping the fainting souls with hymns of praise.

One journeyed with him till the set of sun; One never left him when the day was done; One whispered softly: "Lean upon My breast; Together bear the cross, together rest!"

Lines suggested to the author by listening to a sermon which was itself suggested to the preacher by certain engravings in an old book, designed to teach the lessons of cross-bearing to the illiterate.

Florence, Massachusetts

It is more difficult, and calls for higher energies of soul, to live a martyr than to die one.—*Horace Mann.*

Friendship

H. W. MAGOUN, PH.D.

Friendship is such a precious thing
That human hearts its joys must crave,
The rich, the poor, the weak, the brave,
All men, unite its praise to sing.
In short our fellows place their seal,
And make our lives reflect the light
Of friendship's power, of friendship's might,
On good and bad, on woe and weal.

But if the heart be truly bold,
'Twill seek the truest dearest Friend
Of men and women, old and young,
The Friend whose love grows never cold.
He, on His part, a peace will send
Transcending speech of mortal tongue.

Belmont, Massachusetts

Decision for Christ

WILLIAM OLNEY

The day of uncertainty now is gone;
The hour of assurance of faith is here:
No more does the soul traverse life alone,
A union with Christ chases doubt and fear.

What led to decision? The Spirit of Grace,
As he worked by the Word of the crimsoned Cross:

The gloom of uncertainty now gives place
To joys which both Faith and Love engross.

The "hoping" and "trying," the "I am not sure"
Have fled like night shadows before the sun;
And the blest "I know Him" will aye endure
When Time is ended and Heaven begun.

London.

The Secret of Victory

One of the secrets of victory is to have soldiers so consecrated to the cause they are fighting for that they are indifferent to personal suffering. Here is a beautiful instance: At the battle at Scarytown, Va., a soldier by the name of John Haven, the pet of the company, was wounded. When the captain saw him fall he ran and picked him up and conveyed him to a place of safety. "Never mind me, captain," he cried, "but don't let that flag go down." With such soldiers as these God could soon have the world conquered.

Sir Robert Anderson, while head of Scotland Yard, said, "They have dethroned the Bible from the Universities of Oxford and Cambridge, and we shall eventually see an appalling outbreak of crime."

For Your Scrap Book

Luminiferous Ether

Sir Oliver Lodge was about the last strong defender of the theory of a luminiferous ether. All the rest of the astronomers and physicists seem to have been convinced that there is no such stuff, but that gravitation actually acts at a distance across absolutely vacant space, and that light somehow also has nothing to transmit it from one of the heavenly bodies to another. Driven into a corner by these modern discoveries, Lodge said that "space" is the medium by which all energy is transmitted, indeed he asserted that "space" is the source of all the energy which is continually acting upon material objects. Thus he, in effect, deified "space," putting it in the place of God.

In ages past many queer gods have been worshipped by the heathen. It has remained for the modern white heathen, the people of our "advanced" universities, to worship empty "space" and endow it with all the attributes of the great Jehovah.

A Mother's Influence

Not long before the death of John Quincy Adams a gentleman said to him, "I have found out who made you." "What do you mean?" he asked. "I have been reading the published letters of your mother." The old man's eyes flashed brightly, he rose and said in his peculiar way, "Yes, sir; all that is good in me I owe to my mother." This mother wrote to him when he was twelve years of age, "I would rather see you laid in your grave than grow up a profane and graceless boy."

Opportunities Everywhere

Some one reminds us that opportunities to glorify God are to be found in every sphere of life: "Your life may be humble, and your talents few, but God has need of you, and you can show forth his glory. They serve Him yonder in the upper sphere, those glad, bright angels who ministered to Christ in the time of His temptation. But so does that little bird serve Him that twitters on the boughs. They sound his praises yonder in His very presence, those marvellous beasts, the living creatures full of eyes who rest not night nor

day, but do continually cry, 'Holy, holy, holy, Lord God Almighty, which was and is and is to be.' Yes, but the bee that hums about your home and sips your flowers, serves Him too. They serve Him—those bright and beautiful stars that deck the vault of night; but they serve Him too—the little glow-worms that twinkle in the hedge-row. Whether you be a star or a glow-worm, praise the Lord with all your heart, and serve him with all your might."

Divine Power

Even heathens have confessed the need and presence of some power higher than ourselves guiding and guarding us. "No man was ever great," said Cicero, "without a divine afflatus." "This, I say," wrote Seneca, "that a Holy Spirit dwelleth within us, of our good and evil works the Observer and the Guardian. As we treat Him, so He treateth us; and no man is good except God be with him." Jesus brought this truth out in all its fullness and clearness. Without me, ye can do nothing.

Our Duties towards God

To dislike some person does not relieve us of our duties toward God. Simple as this statement is, some fail to realize it. An old Scot had an ugly quarrel with the minister, but was in his pew next Sabbath. The minister expressed pleasant surprise. "This is me Father's house," said Sandy, "an' I'll come to 't, though the devil is i' the pulpit." Happy would it be for us could we always keep this in view in our likes and dislikes of our fellow-beings.

It is said that Bishop Gilbert Haven, when dying, held up his arm on which the signs of decay were already visible, and cried, "I believe in the resurrection of the body!"

Hopeful Confession

A Christian, in doubt and discouragement, considered the darkness that overspread her soul as a proof that she was finally cast away. To an old minister who was trying to comfort her, with impassioned emphasis, she said, "Oh! I'm dead, dead, twice dead, and

plucked up by the roots!" After a pause he replied, "Well, sitting in my study the other day, I heard a sudden scream—'John's in the well! John's fallen in the well!' Before I could reach the spot, I heard the sad and mournful cry, 'John's dead—poor little Johnny's dead!' Bending over the curb, I called out, 'John, are you dead?' 'Yes, grandfather,' replied John, 'I'm dead.' I was glad to hear it from his own mouth."

Success Questioned

A friend of Ralph Waldo Emerson relates the following circumstance which should carry a good lesson: "I was standing with him once at a college exhibition, where a young man had taken the most brilliant honors—a young man in whom we were both interested. It was the first time that I had ever addressed Mr. Emerson. I congratulated him, as I had congratulated myself, upon the success of my young friend, and he said: 'Yes; I did not know he was so fine a fellow; and now if only something will fall out amiss—if he should be unpopular with his class, or if his father should fail in business, or if some other misfortune should befall him—all will be well.'"

Everlasting Love

All the world has sung the praise of Princess Alice. One child having died of a contagious disease—she was in the room where another was dying, and the court physician said to her, "You must not breathe the breath of this child, or you yourself will die." But seeing the child mourning because of the death of her brother, the mother stooped down, and in sympathy kissed the little one, caught the disease, and perished. All the world sang the heroism and the self-sacrifice of Princess Alice, but I have to tell you that when our race was dying the Lord Jesus stooped down and gave us the kiss of his everlasting love, and perished that we might live.—*Talmage*.

Perplexities

Some one gives this simple yet beautiful figure: "Not long since we saw two little lads well nigh in despair over a kite string that they had succeeded in getting into a seemingly hopeless tangle. 'Let's give it up and take it to mother,' cried one at last; 'she can always get tangles out that are too much for us.' And as we saw the skilled fingers of the parent patiently extricating the close-drawn

knots, we thought how illustrative that is of the way the heavenly Parent undoes the perplexities of daily life for those who care to seek his aid."

Unhappy Agnostic

I have a letter in my pocket from a man of education and standing who has been an agnostic. He says that he was a sarcastic agnostic, and he writes praising God and invoking every blessing upon my head for bringing him to the Saviour's feet. He says, "I was without happiness for this life, and without hope for the next." I believe that is a truthful description of every unbeliever.—*Spurgeon*.

True Nobility

The truest nobility is sometimes found in the most commonplace lives. Someone refers to a fable used by Plato, illustrating this fact. He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king, and did his work. Another spirit came and took the body of a poet, and did his work. After a while Ulysses came, and he said, "Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied: "Ah! the best one has been left for you." Ulysses said, "What's that?" And the reply was, "The body of a common man, doing a common work, and for a common reward."

Value of Obedience

God wants men that will obey him. To implicitly obey is one of the greatest of all qualifications. Erastus Corning when a little boy applied at a shop for employment. The foreman looked down at the frail, lame boy and asked, "Why, my little fellow, what can you do?" "I can do what I am bid, sir," was the answer. His expressed willingness to obey secured him a place and was the beginning of his successful career as a merchant. And could we but say this one thing as we stood in the presence of God, He could make out of us anything.

Earnest Seekers

I wish that we were so thirsty to-day that the flood-gates would be lifted up and the tide from heaven come in upon us. What does the hungry man want? Money? Not at all. Fame? Not a bit. Goodclothes? Not a bit. Good reputation? No; that isn't it.

Anger is practical awkwardness.—*Colton*.

Affliction is but the shadow of God's wing.
—*Macdonald*.

A soul is dyed the color of its leisure thoughts.—*Inge*.

Not suffering but faint heart is the worst of woes.—*Lowell*.

No man can ever reach farther than he aims.—*Hodge*.

The heavens are as deep as our aspirations are high.—*Thoreau*.

Liberality consists less in giving profusely than in giving judiciously.

By appreciation we make excellence in others our own property.—*Voltaire*.

Our blessings are the least heeded because they are the most common events of life.—*Ballou*.

"We shall never acquire any great capacity for joy as long as we shrink from self-denial."

We must place among the benefactors of mankind all those who have known how to make poor mortals smile, who weep so often.—*Wagner*.

Holiness is the architectural plan upon which God buildeth up His living temple.

—*C. H. Spurgeon*.

It is in the sanctification of the small that the hallowing of the large is secured.—*Dr. G. Campbell Morgan*.

"A word fitly spoken is like appies of gold in pictures of silver."

Old Age

Note below the contrast between Goldsmith's hopeless vision and Holmes' Christian faith.

As age increases so does the desire of living. Fear increases with the years. It seems the greatest desire to preserve life comes at a time when life is not so much worth preserving.—*Oliver Goldsmith*.

To be seventy years young is better than to be forty years old.—*Oliver Wendell Holmes*.

Remembrance

The sentiments of Hannah after she had given her son into the care of the priest

"I want you to know you are never forgotten,
That the old, old days hid in memory sweet
Are still a part of my life that I cherish,
Without them so much would be incomplete.
And you are mixed up with so much I remember,
Your name so often I utter in prayer;
Never forgotten, on earth or in heaven,
Always the child of God's tenderest care.

"I want you to know you are never forgotten,
That my thoughts and my prayers are folding you
round;
Rest in His promises, go where He sends you,
Do what He bids you, faithful be found.
Look up and trust Him, a new year is dawning,
Stretch out your hand and take His today;
Bought by Him, loved by Him, never forgotten,
Hid in His heart forever and aye."

The Bible was divided into 1180 chapters by Cardinal Hugo in the thirteenth century. All parts of the Bible are of value.

Money is a first-rate servant. But it has to be carefully controlled, or it will become master.—*Young People*.

Those persons who argue that prohibition does not prohibit should have the news broken to them that education does not educate either, unless you take it seriously.—*Louisville Times*.

A large amount of money which could be used for legitimate purposes is being diverted by certain concerns to fake the public. One of many illustrations is a shipment of 380,000 gallons of cotton seed oil from Hoboken to Italy to be duly decanted and reshipped to America as pure olive oil: of course securing the price of pure olive oil.

The world makes way for the determined man.

The only way to have a friend is to be one.—*Emerson*.

To widen your life without deepening it, is only to weaken it.

Who rises from prayer a better man, his prayer is answered.—*George Meredith*.

The inexhaustible depths of the Bible come partly from its peculiar wording; therefore study closely the wording. "Search."—*Rev. George H. Lee*.

The sin of the world did not embitter Jesus.
On the contrary, it moved Him to compassion.
—*Vance*.

Be sure to put your feet in the right place
and then stand firm.—*Lincoln*.

In every rank, or great or small,
'Tis industry supports us all.
—*John Gay*

He is richest who enriches mankind the
most.

If you think the world is all wrong re-
member that it contains people like you.

To the hand of God submit, however
chastening.—*Milton*.

More valuable truth in the sacred writings
has escaped the attention of commentators
than in all other sources of human knowledge
combined.—*Daniel Webster*.

"The Cross is the only ladder tall enough to
reach the threshold of Heaven."

However inveterate the disease of sin may
be, the grace of the Lord Jesus Christ can
fully cure it.—*Adam Clarke*.

Christian Character

Sober should a Christian be,
None more sensible than he!
Balanced, sane, without excess;
Marked by even-temper'dness;
Adding virtue to his faith,
Being, doing, all he saith!

Righteous should a Christian be
None more honorable than he!
Honest as the day, and straight;
Just in measure, 'just in weight;
Truth and fairness having learned,
Right where others are concerned.

Godly should a Christian be,
None more fixed of heart than he!
God within him, God around,
God in all life's workings found;
Loving God with strength and soul,
Godliness his aim and goal.

Watchful should a Christian be,
None more open-eyed than he;
Seeking for the signs of day,
And his Lord upon the way;
Trained with life and work to cope
Looking for that blessed hope!

Atheism is a dethronement of reason and
a denial of one's own intelligence and verac-
ity,—denying a Maker!—*Rev. George H.
Lee*.

Avoid so-called religious teachers who try
to unsettle Christians or disturb the con-
science with their pretenses.—*Rev. George
H. Lee*.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Comments on an Amazing Book

ATTENTION has already been called
in these columns to a book by Charles
Richet, the French scientist, winner
of the Nobel Prize for Physiology in 1913.
The book is entitled *The Impotence of Man*
(*L'Homme Impuissant*). It has been trans-
lated into good English by Lloyd Harvey,
and is published in this country by The
Stratford Company, 289 Congress Street,
Boston, Mass. Price, \$2.00.

We are not advising people to read this
book. We are only saying that we have read
it through, every word of it, and that, in-
stead of its dazing and daunting us, it has
strengthened our faith in the Bible as the

Word of God and in the evangelical view
of Christianity. What a contrast between
this doleful philosophy and the Christian
religion! It is the difference between night
and day.

The book possibly is not as pessimistic as
it has been represented by some writers to
be, and we do not think that it has been
written in a cynical mood. But it is a poor
and barren kind of an optimism—or, rather,
of would-be optimism. The author's philoso-
phy is a kind of combination of Epicurus
and Zeno—that is, of Hedonism and Stoi-
cism. It might be summed up in this way:
You are impotent, pitifully so, and you are

almost helpless; but what of it? Be happy and contented with your pitiable lot, and bear it smilingly, because you cannot help yourself. Be resigned to your dismal ignorance, and don't make yourself unhappy by wanting to climb to the stars or trying to solve the insoluble problems of life. You have a right to all the pleasures you have a right to (that much of Epicurus); but do not indulge in any pleasures that will injure you and do not chafe at your afflictions and limitations, because you can't help them, anyway (that much of Zeno).

The major theme of the book is man's impotence, as the title implies. We do not know that the author tells us anything new along this line. Thinking people have certainly known all along that our ignorance is colossal and that we are limited in many ways. But we do not know of any other book that has elaborated so much on man's impotence; that has laid such a tremendous ictus on his helplessness, if not his hopelessness.

It will be interesting to note how our scientist presents his essay on the impotence of man. "Whatever we may invent," he says, "we shall remain fixed for all time, we and our children after us, on this paltry mass of gas, stones and mud which is our planet" (p.7). The power of gravity, which he calls "sovereign lord of creation," holds us down to the earth with no hope of escape. We are its prisoners. "Well, man must not be more ambitious, for he is just as tightly stuck to the earth as the rock to the mountain and the fir tree to the forest. . . . This impotence is rather depressing. . . . But what does it matter? . . . Here we shall remain, here we shall remain forever. . . . Only in thought can we come out of our dungeon! In thought! and how disheartening this is! All prisoners have the same resource. Verily we are prisoners, and Gravity our ruthless gaoler" (pp.12,13).

Turn over a few leaves (pp.14-18): "Enchanting indeed is the pageant of the stars in the peace of night, but it should inspire in us despair as well as admiration. . . . All our meditations on the inaccessible globes will only make our captivity more grievous. . . . What absurd debility! Why have we such piercing vision and such feeble muscles? . . . Among the countless myriads crawling on the face of the earth, how many ever worry their heads because, etc. . . . And although the distance from Romorantin to

Rome, Chicago or Sydney, is infinitely smaller than from me to Sirius, I cannot think without anguish of my eternal impotence. . . . The cosmic laws impose their decrees upon us, and there is nothing for it but to bow the neck."

The second chapter, entitled "The Impotence of the Individual," is quite lugubrious. "Well, so be it," he sighs (p.22): "Let us accept our prison-house. Let us be earth-men, and nothing but earth-men; for the very good reason that it is impossible to be anything else." He bemoans the fact that only one person in many millions is ever known to fame; even those who do win fame are soon forgotten once they are dead. The trouble is, every person is wrapped up in his own *Ego*. He feels that around him the universe revolved; and yet how small and impotent he is!

Yet in his next chapter, "Impotence and Happiness," he protests that he is not "eaten up of pessimism" (p.43). But where and how does he find compensation? Well: "Yes, our fugitive existence is rooted for all time to the crust of our little planet. But what does it matter? . . . In spite of our appalling cosmic impotence, have we not still the earth, with all its varied wealth of mountain and seas, valleys, sands, volcanoes, etc. . . . So there is some comfort in knowing that we are not utterly impotent. Let us accept our limitations and learn to be happy" (p. 50).

Perhaps the most dismal part of the book is Chapter IV, "Intellectual Impotence." Yet it may have some value as an antidote for the scientific boastfulness of the times; a cure for the outstanding disease of many folks, the superiority complex. Our scientist certainly gives a long list of the things we do not know and which he thinks we will never know.

"First of all, we are confronted by two fierce and mocking sphinxes, two fundamental questions which ought, above all else, to excite our passionate, our anguished interest: Whence come we? Whither are we bound?" Let us see how a Nobel Prize scientist of our wise day deals with these important questions:

"We came from the void; that is very probable, certain indeed. So be it! But whither are we bound? The answer to this too is almost certainly, 'Back to the void!' From nothingness we came, soon to return to nothingness; we are intercalated between two

nothings, the nothing of not-being, and the nothing of death; and during our brief space of life, we have understood not one word of the role assigned to us by the unknown Stage Manager, nor shall we ever be any the wiser. We can do nothing to improve our feeble intelligence or our poor means of knowledge. We are doomed to ignorance—*ignoramus et ignorabimus*" (pp.57,58); which, being interpreted, means, "We are ignorant and we shall be ignorant."

Yet in the closing sentences of this chapter he contradicts these categorical statements by saying that "science holds out to us the hope, not wholly illusory, that one day man's intelligence will have illumined certain fields of knowledge hitherto plunged in darkness" (p.85).

A Christian believer cannot help contrasting with this almost hopeless outlook the luminous teaching of Holy Writ: "Now we see through a glass darkly, but then face to face;" "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's abode are many homes; if it were not so, I would have told you. I go to prepare a place for you."

In Chapter VI ("Physiological Impotence") the author reveals his adherence to behaviorism and determinism in psychology. He says that the distinction between soul and body is "quite factitious"; yet "it is convenient, and may be maintained on condition that you do not believe in it" (p.101). Note: "The will has no influence over the intelligence . . . the soul has no power over the body" (p.107).

Here is pure servility of the soul to the body, and a denial of all freedom of the will. Men are mere puppets.

And yet how hard it is for a purely materialistic thinker to be consistent and logical! In the next chapter, devoted to "Moral Impotence," he treats men as if they had a good deal of freedom, and even preaches to them to control their passions and to surmount their limitations in certain ways. Note this: "Well, there is much enjoyment in the struggle against our follies, tempers and craven fears that we *can* control; success depends on ourselves. It is a battle, or rather a series of battles, in which we can be victorious if we choose to be" (p.140). And this: "From all this we conclude that we must train our *ego*, control our psychic reflexes, and not suffer the upper brain to be ruled by the lower. Let us rather strengthen its authority

by amassing many images from books or meditations, so that we can put the higher soul against the lower; the organ of the past, rich in noble ideas, against the brutal organ of the present" (p.141).

It is amusing, and pathetic as well, to note how, in utter contradiction of his deterministic psychology in Chapter IV, he flips over to libertarianism in Chapter VI, and even appeals to people to try to overcome their "little meannesses, their habits, their vices." He even concludes Chapter VII like an old-time exhorter: "If perchance one out of a thousand should follow my advice, I shall be proud of having written this book" (p.142).

His last chapter treats of "Impotence and Happiness Again." "How to be happy, though a pessimist," might very well be the title of this chapter. His philosophy is a mixup of Epicurus and Zeno, as has been said before. Just bear it; you can't help yourself; so be happy!

"That is wisdom," says our modern Solomon, "to abstain from desires because they only accentuate our impotence, and to endure whatever comes because we have no means of doing anything else. Nothing is more foolish than useless recrimination. Nothing is vainer than immoderate desire. Therefore, let us be Stoics" (p.148).

Here is another choice tidbit, with a touch of humor for once: "As for physiological impotence, it would be crazy to mourn over it. If nature has blessed you with an ugly face, have the looking-glass taken out of your room, and choose friends uglier than yourself. Isn't that wiser than making a fuss about it?" (p.146).

What profit, some one will ask, is to be derived from reading a book like this? Well, for one thing, it is good for us to be reminded of our vast ignorance and our many weaknesses. It punctures our conceit. In these days, when many men are so boastful of their superior scholarship and their vast scientific knowledge, it is good medicine for them to be informed of the many things they do not know.

For the Christian person the reaction from the reading of this book is of a helpful character. Here is a learned scientist. He reveals his erudition in everything he says, yet, it must be admitted, without pedantry. But his learning is only *secular* learning. He displays no religious sense whatever. He may men-

tion religion a few times, along with philosophy and other subjects, but he evidently knows nothing about the comforts from spiritual truth. The only solace he has is that of the Stoic: What cannot be avoided must be endured. So what's the use to chafe and complain?

Most of all, this book proves the need of Christian faith, which tells us plainly, through the Word of God, whence we have come, why we are here, and whither we are bound. And these are the very problems that puzzle our scientist so sorely, and which rankle in his breast. Moreover, the Bible, which is the Christian believer's textbook,

assures us that sometime our problems will be solved—those that cannot be solved in this life-time. It tells us that, while now we “see through a glass darkly,” the time will come when we shall look into the face of all reality, and shall have “the vision beatific and beautiful.” Now we know only in part, but then we shall know even also as we are known. Modern unbelief almost invariably falls into pessimism and gloom. No wonder that Joseph Wood Krutch, another agnostic, bewails “the bleak and arid despair which is settling over the minds of the moderns.” This is especially true when they have hope in this life only.—*L. S. K.*

Reviews of Recent Books

Archeology and the Bible. By George F. Barton, Ph.D., LL.D., D.D. American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa. \$3.50.

The value of this book is proven by the fact that we have here the sixth revised and enlarged edition, with a preface by the author dated January, 1933. We have been acquainted with Dr. Barton's monumental work for many years, having often had occasion to refer to it. The present volume, including the index, contains 598 pages. To these are added 135 pages of plates printed on fine glazed paper. The treatise is divided into two principal Parts. Part I treats of “the Bible lands, their exploration, and the resultant light on the Bible and history.” Part II consists of “translations of ancient documents which confirm or illumine the Bible.” Without forcing his interpretations Dr. Barton points out many places in which archaeological findings corroborate the historical character of the Old and New Testaments. Some persons might take exception to an occasional statement, but on the whole this volume furnishes a most valuable apologetic for the Bible and the Christian system of truth. On page 11 of the introduction he speaks of the Bible as “the inspired page” and “the Sacred Volume.” It will be heartening to believers to read a paragraph on page vi of Dr. Barton's preface:

“Not the least service that archaeology has rendered has been the presentation of a new background against which the inspiration of the Biblical writers stands out in striking vividness. Often one finds traditions in

Babylonia identical with those embodied in the Old Testament, but they are so narrated that no such conception of God shines through them as shines through the Biblical narrative. Babylonians and Egyptians pour out their hearts in psalms with something of the fervor and pathos of the Hebrews, but no such vital conception of God and His oneness gives shape to their faith and brings the longed-for strength to the spirit. Egyptian sages developed a social conscience comparable in many respects with that of the Hebrew prophets, but they lacked the vital touch of religious devotion which took the conceptions of the prophets out of the realm of individual speculation and made them the working ethics of a whole people. Archaeology thus reinforces to the modern man with unmistakable emphasis the ancient words, ‘Men spake from God, being moved by the Holy Spirit’ (2 Pet.1:21).”

This is distinctly encouraging, coming from a man who has conducted such wide researches in the archaeological field. Dr. Barton finds many points of contact between Biblical statements and data that have been discovered in Egypt, Palestine, Babylonia, Assyria, Athens, Corinth, and among the Hittites. His translations of pagan myths and legends, such as the accounts of creation, the fall of man, and the flood of Noah, are most valuable, especially as they reveal such a marked contrast with the Biblical narratives of the same events. The difference is simply the difference between sober truth and wild mythology, between pure monotheism and rank polytheism. We are glad that

Dr. Barton points out these striking contrasts, and does not accuse the Hebrew writers of borrowing from pagan sources. He may not say so bluntly, but we cannot help drawing the inference, that the Biblical and pagan narratives may have a cognate source, but the former have been kept intact through divine providence and inspiration, while the latter have been greatly corrupted by legendary accretions. The Sunday School Union has done an excellent work in bringing out this fine edition of Dr. Barton's work at so low a cost. No profit is to be derived from its sale, and for that reason the price is no higher.

Ventures in Simpler Living. By Daniel Johnson Fleming. The National Missionary Council, 419 Fourth Ave., New York, N. Y. \$1.00.

In the matter of printing this book is unique and quite attractive. It has been printed by the "offset method," because that is simpler and less expensive. The pages look like a first-class example of typing. The right-hand edges are not made straight. The type makes very easy reading. But the contents of the book are worthy of earnest attention. The author evidently believes that it is the duty of many people to live in a simpler and less expensive way. It is painful to him to see so many people living in cramped and squalid quarters, without even the necessities of healthful living, while many others live in the midst of luxury. How can conditions be better equalized? That is the complex that stares the author in the face, and that naturally troubles all of us who have the altruistic spirit. We would like to see all persons surrounded with plenty, with at least a few luxuries for good measure. But the problem is, How can we bring about such a condition? And if it were effected, would it work? The problem is not a simple one. Another question stirs in one's mind: If everybody in the world lived the plain and simple life without luxuries and without the finer things, how would it affect the industrial system? How would farmers, gardeners and orchardists dispose of all their products? Would there be a demand and sale for fine furniture, fine pictures and fine books? You see, there is nothing that is more complex, puzzling and difficult than the economic problems that are constantly injecting themselves among the people of the world. How would the dead level of some socialistic schemes work? Well, Professor Fleming's book is helpful and sug-

gestive, and presents many problems that must engage the earnest thought of economists generally, and of Christian economists in particular. The author is Professor of Missions in Union Theological Seminary, New York.

Life Quest and Conquest. By Rev. Lionel B. Fletcher. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, London, England. One shilling.

Mr. Fletcher is an earnest British evangelist. He has been engaged in many evangelistic campaigns for young people throughout the British Empire, and has been signal-ly successful. His testimony is that many young men and women are ready to accept the challenge to follow Christ. "What youth seeks," he says, "is a salvation which implies dangerous living for Christ; not safety which develops softly, but a religion which gives confidence, challenge and conquest." He thinks that young folks are looking for "the moral equivalent for war," to use a phrase coined by William James. These chapters are full of wise and inspiring suggestions. The author stoutly maintains that religion is a force, not merely a form. He tells us what it means to be a Christian. Also what one must do to become a Christian. Also what is lost by not being a Christian. "What is the price of being a Christian?" receives careful attention. "The Challenge of the Christian Life;" "The Christian and Worship;" "The Christian's Sphere" and "The Gift of Power" are the topics of suggestive chapters.

How the New Testament Came to be Written. By Professor William O. Carver, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.; 21 Paternoster Sq., London. \$1.

Just by a commonsense, though no less profound, analysis of the doctrines and historical situations of early Christianity, Dr. Carver shows that, from the very nature of things, there was a demand for the writing of the various books of the New Testament. The apostles surely would not have been so shortsighted as to allow their precious doctrines of redemption to perish on the empty air. If those truths were to be preserved for subsequent times and generations and were to be carried to the uttermost parts of the earth, they must be put into written form. Thus it is evident that the Holy Spirit must have moved the apostles and some of their contemporaries to write just such books as we have in the New Testament collection. Dr. Carver does not indulge in speculative

problems as to the gospel writers being dependent on "tradition" and the mythical "Q," but shows that Matthew, Mark, Luke and John got their material by direct association with their Lord; or if Mark and Luke did not, the former was associated with Peter and the latter with Paul. In every case there was a special reason why each New Testament book was written. Why was Matthew led to write the gospel attributed to him? Read Dr. Carver's enlightening book and see. The same is true of every other book in the New Testament canon. In a keenly analytical way Dr. Carver develops his thesis along fine lines of research, showing that occasion demanded written records of the teaching and historical narratives in order that the gospel of Christ might be preserved and propagated throughout the ages. These five points are as follows: 1. "The Literature of an Extending Gospel;" 2. "The Literature of a Growing Church;" 3. "The Literature of a Developing Theology;" 4. "The Literature of a Controverted Faith;" 5. "The Literature of a Persecuted People." Just to cite one instance: When Judaizing and Antinomian teachers arose in the church, Paul was driven to write some of his epistles to correct those errors and to set forth and uphold the true doctrine of salvation by grace without the deeds of the law. Dr. Carver has given us a book which is adapted to do much good in these days of confusion of thought.

Christ Healing. By Rev. E. Howard Cobb, M.A. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, E. C. 4, London, England. 2s. 6d.

Whether one can agree with all the author's contentions or not, one must admit that he presents a strong case. He believes in the divine healing of both the soul and the body. He takes the former for granted, because there is no dispute among Christians regarding it, and lays the greater stress on bodily healing, because that question needs to be argued. This he does in a strong, if not an altogether convincing, way. It is not a question of our Lord's ability to cure bodily diseases, but whether the era of much miracles continues through the centuries, when such miracles as raising people from the dead have evidently ceased. Still, our author, while he believes fervently in divine healing, does not reject medical and surgical aid for people who have not sufficient faith to put their full trust in Christ. On this account he

proves that he does not belong to the Christian Science cult or to the class of radical faith healers. He gives many examples of real cures by simple faith in Christ. He is the Warden of the Home of Divine Healing, Crowhurst, England.

The Gentle Art of Making Happy. By George H. Morrison. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.; 21 Paternoster Square, London. 60 cents.

If everybody would practice the kindly principles taught in this book, what a happy world this would be! There would be no trouble about "man's inhumanity to man." The rare gifts of genius do not always bring happiness. Rather "it is the common and simple and universal gifts" that radiate the grace that makes men happy. A distinction is to be made between joy and happiness. Happiness is to be found in the usual rather than in the startling and spectacular. Happiness often comes in being willing to go "the second mile." Many a mother does that for her household, and finds happiness—and blessedness, too—in it. Here is a little book that will teach you the fine art of being happy yourself and of making others happy.

Helps on the Road. By Prof. Charles M. Jacobs, D.D. The United Publication House, 1228-34 Spruce St., Philadelphia, Pa. \$1.00.

Dr. Jacobs is the president of the Lutheran Theological Seminary, Mount Airy, Pa. At the same time he holds an important teaching chair in that institution. The present volume comprises concise addresses that he gave from time to time at the chapel services of his school. These chapters prove that a man may be a fine theologian and at the same time have the devout and spiritual mind. In order to emphasize the needs of spiritual mindedness, he sometimes almost seems to disparage theology; but of course he means that the theologian should not be merely a dry dispenser of cold doctrine, but should have a direct and clear-cut spiritual experience of the vital truths he presents. However, we do not think it often occurs that knowledge of Christian theology produces the lack of the spiritual mind, but that this lack is due to man's general and natural spiritual lassitude. "Our souls, how heavily they go to reach eternal joys!" We have been greatly helped and edified by Dr. Jacobs' chapters, which go right to the heart of vital Christianity. Even when he deals with Old Testament texts, his essays are always Christ-centered.

OUR LIBRARY EXCHANGE DEPARTMENT

Advertising in this department is exclusively for Christian Faith and Life Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after that. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Christian Faith and Life, Reading, Pa.

Note—Where only initials are given in address make money order payable to Christian Faith and Life or order and payment will be forwarded to proper party.

FOR SALE—Royal Typewriter, in first-class condition. Has patent, cushion keys. \$35.00, f.o.b. Address Oliver, CHRISTIAN FAITH AND LIFE, Reading, Pa.

CORONA PORTABLE TYPEWRITER, three row, double shift machine with carrying case. Good cash buy at \$16.50 postpaid. Sample of work submitted. Write J. L. Stauffer, Harrisonburg, Virginia.

FOR SALE—All new books, several tops show a bit from shelf exposure. Universal Encyclopedia, 6 vols., cloth, cost \$15.00, for \$7.50; Christ, His Nature and Work, symposium, cost \$1.75, for \$1.00; Artists and Arabs, cost 75c, for 40c; S. S. Normal Class, for 25c. All prepaid. Address A. C., CHRISTIAN FAITH AND LIFE, Reading, Pa.

HEAVEN: THE COMING CITY OF GOLD—Six Sermons on Heaven by Evangelist Stuenkel. Just off the press. Nothing like it. Fascinating, illuminating, comforting, transforming. Excellent Christmas gift. Tinted covers; 64 pp.; 25c each; 5 for \$1.00. Liberal discount to distributors. Address, World's Best Literature Depot, 2109 "L" St., Sacramento, Calif.

FREE—Will gladly mail my pamphlet *How to Be Saved* to any one requesting it, free. Wm. J. H. Gluck, 519 Rossiter Ave., Baltimore, Md.

FOR SALE—Pulpit Commentary; 51 volumes; fine condition. The first check for \$30.00 gets it. F. O. B., Otis, Kans. Fr. Brunkau, Otis, Kans.

Minister's widow offers exceptional value in disposing of his Library—all books in good condition: *Fleetwood* Life of Christ, cost \$3.00— for \$1.25; *The Inner Life of Christ*, *Gerhart*, cost \$1.25—50c; *Life and Work of Rev. Oshikawa*, cost 75c—45c; *Jonah in Fact and Fancy*, cost 75c—35c; *Crudens Complete Concordance*, cost \$2.00—\$1.25; *American Bookman*, cost \$2.00—\$1.25; *The Homilist*, *David Thomas, D.D.*, cost \$1.50—\$1.00; *Jesus of Nazareth*, *Barton*, cost \$2.50 net—\$1.60; *Bound vol. Converted Catholic*, cost \$1.50—85c; *Miracles of Jesus*, gold edge, cost \$2.50—\$1.40; *Christ and His Religion*, *Reid*, cost \$1.50—85c; *Sænger am Grab*, cost 38c—20c; *Kirchengeschichte*, *Kurtz*, cost \$1.00—50c; *German New Test.*, Brevier type, cost 50c—35c; *Heptalogus Christi*, cost 60c—35c; *Zwelf Predigen*, *Talmadge*, cost 60c—35c. Nearly all these books are like new. *Batrachtungen über das Leiden Christi* (*Rambach*), cost \$2.00—50c. Will send all prepaid. Address A. A., CHRISTIAN FAITH AND LIFE, Reading, Pa.

LOT OF VALUABLE PAMPHLETS CHEAP—Letters on Higher Criticism, 5c; Judgment or Judgments, 5c; The Minister's Gospel, 5c; How to Learn How, 10c; Historical Hand-Book of Reformed Church, 10c; The Higher Criticism, (Sheratin) 10c; The Higher Criticism (Bates) 5c; The Council of Hades (Zelley) 5c; Priest—Priesthood, 5c; Genealogy of Jesus, 5c; Integrity, of O. T. Historically and Critically Considered, 5c; Andrew Dunn's Conversion, 10c; Counterfeit Criticism, 5c; Biblical Giving, 5c; The Editor in the Pulpit, 5c; Hume's Essays of Miracles, 10c;

His Master's Word, 10c; any 20 for \$1.00. CHRISTIAN FAITH AND LIFE, Reading, Pa.

New, but Soiled cover books—Christ and His Religion, *Reid*, cost \$1.50—50c; Pulpit Bible Reading, paper, cost 25c—10c. Feathers for Shafts, paper, cost 25c—10c; Nature and Culture, *Rice*, cost \$1.00—50c; The Church in Modern Society, *Ward*, cost \$1.00—50c; Christ, His Nature and Work, a symposium, cost \$1.75—90c. Sent prepaid. These are really shelf-worn books with covers somewhat soiled but perfect inside. Boyer, Reading, Pa.

FOR SALE—Self-Pronouncing New Testament, new, with Commentaries, References, Harmony of Gospels, and Helps, Illustrated. Size page, 9x11½. 539 pp. Cheap at \$3.00, prepaid. B. B., CHRISTIAN FAITH AND LIFE, Reading, Pa.

FOR SALE—Vols. 1 to 32 inclusive Homiletical Review, (and a vol. General Index vols. 1 to 30)—33 vols. bound in sheep back and corners. Fine condition. At \$30.00 f. o. b. Reading, Pa. Address, H. R., CHRISTIAN FAITH AND LIFE, Reading, Pa.

FOR SALE—Second-hand. Christ in Literature, *Eggleston*, cost \$4.00, \$1.50; School Economy, *Wickersham*, cost \$1.50, 60c. All prepaid. Address A. B., CHRISTIAN FAITH AND LIFE, Reading, Pa.

NEW BOOKS—Paradoxical Pain, *Harbin*, cost \$1.50, for 85c; Divine Movement in Israel, *Porter*, cost \$1.50, for 85c; The Church in Modern Society, *Ward*, cost \$1.00, for 65c; The Ruling Quality, *Willett*, cost net, 35c, for 25c. All prepaid. Address A. B., CHRISTIAN FAITH AND LIFE, Reading, Pa.

NEW BOOKS—Practical Primary Plans, *Black*, cost \$1.00 net, for 65c; Nature and Culture, *Rice*, cost \$1.00, for 60c; Up in Maine, *Day*, cost 75c, for 25c; M. E. Fraternal Greetings to Ireland and England, *Hamilton*, cost \$1.00, for 40c; Sermons—Practical, Devotional, *Dickens*, 50c; Love, the Supreme Gift, *Drummond*, cost 20c, 15c; Samuel Chapman Armstrong, cost 30c, 15c; A California Geyser (poetry), cost 25c, 10c. All prepaid. Address A. E., CHRISTIAN FAITH AND LIFE, Reading, Pa.

FOR SALE—Family Library, vol. 14—on Infidelity, 40c; Credo, 35c; The Miracles of Jesus, illustrated, 8vo., gold edge, cost \$3.50, for \$1.50; Pronouncing Bible, sheep binding, 8 vo., cost \$4.00 for \$1.50! Robinson Crusoe, 8 vo., cost \$3.00, for \$1.25; Hamilton's Mexican Handbook, 294 pp., cloth, 35c; The True Prince of *Balwin*, 471 pp., cloth, 50c; The True Prince of the Tribe of Judah, cost \$1.75, for 60c; The Eclipse of Faith, cost \$1.50, for 50c. Address A. F., CHRISTIAN FAITH AND LIFE, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, *Lathe*, \$1.25, for 60c; Municipal Reform Movement, *Tolman*, \$1.00, for 40c; Methods and Principles, *Winship*, \$1.00, for 50c; American Bookmen, cost \$2.00, for \$1.25; Parallel Gospels and Reference Passages, cost \$1.50, for \$1.00. *Jonah in Fact and Fancy*, *Banks*, cost 75c, for 40c. All prepaid. Address A. B. A., CHRISTIAN FAITH AND LIFE, Reading, Pa.

SPECIAL NOTICE

MOODY BIBLE INSTITUTE MONTHLY

is making a special trial subscription offer of

8 Months for \$1.00

The MOODY MONTHLY has never before offered you such an excellent collection of crisply interesting and profoundly inspiring articles as it does today. The MOODY MONTHLY is an authority and leader in Evangelical Christianity. It can serve you with never failing blessing. Worth far more than the subscription price.

SPECIAL MID-SUMMER ISSUES

Note the Timely Themes for July

World Civilization Nearing Its Climax
This is your Hour and the Power of
Darkness
America's Sin In Forgetting God
God's Message For a Restless World

I Will Heal Their Land
Socialism And First Century Christianity
Our Economic Life In the Light of Chris-
tian Ideals

Our August Issue Will Specialize Prophecy and Missions

Technocracy—God of Forces
The Book of Revelation
Satan in History and Prophecy
Things Which Must Shortly Come to
Pass

Why I Believe the Messianic Prophecies
Are Fulfilled in Jesus
The Turn in the Tide of Missions
An Audience With the Successor of Solo-
mon
Telling the Masai the "Affair of God"



Take advantage of this trial offer—8 months for \$1.00

Begin your subscription with the JUNE Issue. Mail the coupon today

MOODY MONTHLY, 151 Institute Pl., Chicago, Ill.

I enclose \$1.00 for an EIGHT MONTHS' Subscription

Name

Address

Vibrant With the Life of a Great Bible School

Pulsing With the Enthusiasms of the Far Flung Missionary Struggle

Devoted to Evangelizing a Lost World: This describes

● THE KING'S BUSINESS

You should certainly see the July copy of this great Bible Family Magazine and judge for yourself of its merits. Its strength is in its uncompromising position. Its articles inspire because they derive their vitality from the earnest faith in the Lord Jesus of its writers. Study this list of authors and subjects as they will appear in the July issue of our magazine:

"SEPARATED UNTO THE GOSPEL"

—is the Scriptural title of a heart moving account of how God has worked in and through hundreds of young people in and around Los Angeles. The article is profusely illustrated. There is a thrill in every paragraph.

"THE SUPER KINGDOM"

—not intended as an article for a patriotic number yet particularly appropriate for this purpose. The author is Professor of Church History and Pastoral Theology at Moody Bible Institute.....Dr. Grant Stroh

"HOW GOD HONORS THOSE WHO HONOR HIM"

—a remarkable story of evangelism in the Orient.....H. T. Commons

(THESE ARTICLES APPEAR IN THE JULY NUMBER)

Besides special articles, the following regular departments are featured in every issue: CRUMBS FROM THE KING'S TABLE (Editorial), PRESENT-DAY FULFILLMENT OF PROPHECY, NOTES ON CHRISTIAN ENDEAVOR, INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTARY, DAILY DEVOTIONAL READINGS, ETC.

Send in your subscription TODAY. It will be an encouragement to the contributors who, like yourself, are standing tenaciously true to the Book and the Lord. It will refresh your own soul.

SUBSCRIPTION RATE—3 months' trial subscription—\$.25

THE KING'S BUSINESS

558 South Hope Street

Los Angeles, Calif.

1,180,000 BIBLES

placed by

**THE GIDEONS in Hotel Bedrooms for the Benefit
of Those Who Travel**

You are invited to have a part in this important work by sending a contribution to the Bible fund. \$1.00 will place a Bible.

ELIGIBILITY FOR MEMBERSHIP

The field of the work having now surrounded the globe, has caused the opening of membership to

ALL CHRISTIAN BUSINESS MEN

The Gideon Magazine, \$1.00 per year. Write for particulars to

THE GIDEONS

**The Christian Commercial Travelers'
Association of America, International**

202 So. State Street

Chicago, Illinois

Do Not be Misled by Buchmanism or The Oxford Group Movement



The February and March Issues of SERVING-and-WAITING

carry detailed warnings against this movement. A signed Editorial by Dr. Lewis Sperry Chafer, President Evangelical Theological College, Dallas, Texas, in the February number and a 2-page article by the Master of St. Peter's Hall, Oxford, on "Six Years of the Movement at Oxford" in the March number.

*Send 15 cents each for these issues or 50 cents for 4 months
sample subscription including these 2 numbers*

SERVING-and-WAITING

1721-27 Spring Garden Street

Philadelphia, Pennsylvania

A Challenge to American Youth

Told by his mother, Lillie F. Oliver

RICHARD WEBER OLIVER



A book for young and old—evangelistic throughout, deeply spiritual and intensively interesting. The book appeals to parents who need the incentive and wisdom necessary for Christian training of children. A great inspiration to young people to live a consecrated life of service.

Makes an Excellent GIFT for your Sunday School Class, Y. P. Society or Parents' Class

"Surely the story will be a challenge to young people everywhere and a great inspiration to all who read it."—*Sunday School Times*.

"The book should be read by young people generally, especially church workers. The example of this young man cannot help but enthuse every one who reads the book."—*J. W. Peck, Y. M. C. A., Cleveland, O.*

224 pages. Illustrated. Cloth Bound. \$1.00

Order Today from

CHALLENGE PUBLISHING CO.
North Station, Providence, R. I.

Steps on the Ladder of Faith

Dr. James M. Gray's
LATEST BOOK

"A text-book for the instruction of young people."—*Christian Advocate*.

"A discerning and quick-witted student of the times in which he lives."—*Watchman-Examiner*.

"It is quickening to see what good arguments Dr. Gray can muster in favor of the old tenets."—*Presbyterian Advance*.

"It requires a master to take the lofty teachings of the Word of God and present them in such simple terms."—*King's Business*.

Library cloth covers, \$1.50.

Bible Institute Colportage
Association

813 North Wells Street, Chicago

Winona Lake School of Theology

(WINONA LAKE, INDIANA)

Evangelical, Scholarly, Interdenominational

COURSES: Christian Doctrine, Old Testament History, Prophecy, N. T. Theology, English N. Testament, Greek N. Testament, Comparative Religions.

Two Semesters of 15 days each: July 5 to Aug. 11

Work leading to regular Theological Degrees

FOR MINISTERS, TEACHERS, MISSIONARIES AND LAYMEN

Almost a score of states and an equal number of churches (besides foreign countries) are represented each year.

ADMINISTRATION: C. E. Sawtelle, President; W. E. Biederwolf, Director; J. A. Huffman, Dean.

FACULTY: J. A. Huffman, Melvin Grove Kyle, Harold Paul Sloan, John R. Sampey, Leander S. Keyser, R. H. Martin.

Send for 12 Page Free Prospectus at once to

Dr. J. A. Huffman, Dean

MARION, INDIANA



"Joy" —

LIKE a tale from "The Arabian Nights" reads the life story of Miss Arousiag Stephanian — known on Wheaton's campus as "Joy," who graduated with the class of 1932.

Snatched rudely from her Armenian home by a brutal Turkish massacre which robbed her at the same time of her nearest relatives; she later escaped from a Turkish harem, and was rescued by an American missionary school in Constantinople, to be later sent to "The States" for her education.

Like many other foreign-born young men and women from every corner of the globe, she gravitated to Wheaton college for her higher education. Here she became a leader in the intellectual, social, musical and religious life of the institution. And, having thus prepared herself for the most efficient possible service for her Lord, she is now planning to return to her home land with the message of salvation.

Scores of highly educated young men and women annually go forth from Wheaton College to bless the world, as will "Joy" Stephanian. Many successfully enter business and the professions, becoming leaders in their respective local circles. In other words, Wheaton College is constantly introducing to their life work hundreds of highly trained Christian young men and women who are destined to become her most loyal supporters. Under God, these are the real background of the institution.

Consequently, an investment in a Life Annuity Contract with Wheaton College is much safer than any similar merely commercial investment. Such a contract, even in times of depression, does not fluctuate in value, as do other investments. It assures an annual income for life. Guards against poor investments in old age. Yields, in most instances, a higher rate of income than any other first class security. In addition, the Annuitant possesses the satisfaction of knowing that his funds are already invested in the work of a Christian College.

**Wheaton
College**



For complete data
write — Office of
the Vice Presi-
dent, Box FL 633
Wheaton College,
Wheaton, Ill.

A. J. Hanson, D. D.
1010 Bancroft Way,
Berkeley, Calif.

"The Tech-noc-crazy Old World"

The book of the hour

TECHNOCRACY in the Light of Prophecy

The Super-Dictator and the Super-Robot of Revelation 13. Are they in the World today?

"THE BRAND OF HELL...666"

What is it?

The Mark of the Beast

"THE UNITED STATES IN PROPHECY"

"MODERN WOMEN IN PROPHECY"

Why is Free Loveism Sweeping the World?

Four new books by Jay C. Kellogg

Price, 25c each. Include 3c per book postage.

Order through

**The Whole Gospel Crusaders
of America, Inc.**

1101 S. Oakes Street, Tacoma, Washington

Read - - -

The Southern Churchman

**A National Church Weekly
for all the Family**

Interesting articles on the Bible and current topics by eminent Churchmen; News of the Dioceses and Mission Fields; Family and Children's Departments; The Great Commission.

What subscribers say:

"The best of our Church papers in the United States."

"A Grand old paper."

You will enjoy its weekly visits.

Subscription \$3.00 a year, to the
Clergy \$2.00

Published continuously since 1835

SOUTHERN CHURCHMAN CO.
Richmond, Virginia